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ÁNANDA MÁRGA CARYÁCARYA

Part I



Exponent and Founder :

SHRI SHRI ÁNANDAMURTIJI

First Bengali Edition :—

First English Edition :— A'nanda Pu'rni'ma' 1962
(19-5-62)

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A'NANDA MA'RGĀ PRACA'RAKA SAM'GHA
(Central)

*Publisher—***Shrii Bindeshwari Singh**
(Publication Manager)

A'NAND MA'RGĀ PRACA'RAKA SAM'GHA
Post—JAMALPUR, Dist.—MONGHYR.

[Price Re.1/-]

Printed at U. P. Ltd., Bhagalpur-1962

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মানুষের মানসিক, সামাজিক ও আর্থিক উন্নতির
জন্য সরকার প্রচেষ্টা করছে। নতুন সমাজ গঠনের
আন্দোলন মার্কস-সামান্য মানুষের মুখ বুজিয়ে ফের
ভেবে; - তাদের মনের কথা বুঝে, নতুন সমাজ-
গঠন প্রকল্প রচিত হয়েছে। আর যা' মত
তাঁকে সহজ ভাষায় স্বীকার করে' মানুষের
মত নির্দেশনা দেওয়া হয়েছে। বিশ্বাসযোগ্য
সাধারণ সমাজিক আর্থিক উন্নতি বা মনের
গতীয় উন্নতিতে করে বসে সমাজের অসুস্থতা
সমাজের উন্নতি দেওয়া হয়নি। তাই পৃথিবীর
প্রতিটি শিশিও ও বিবেচক লোক - বিশেষভাবে
যুব সমাজ বা অল্পবয়স্ক তরুণদের সমর্থন
করে, যে বিষয়ে আমি নিঃসন্দেহ। তাঁরা
আমার একটা কিছু চাইছেন। তরুণদের
কথা শুন।

শ্রীমতী বসন্তকান্ত

For the physical, mental and spiritual progress of mankind, a healthy social order is primarily necessary. Thinking of the weal and woe of the common individuals and considering the trend of their mind, A'nanda Ma'rga has set its hands to the establishment of a new social order. Accepting in a natural form whatever is true, some modifications have been made therein. No support has been given to the under current of lapses existing in the framework of the Society by concealing the social evils and mental diseases under the cover of false gentlemanliness. As such, it is my conviction that every educated thinker on earth specially the young generation will unhesitatingly support your efforts. Indeed they were anxious for something of the pattern. May you all be blessed !

Shrii Prbha'ta Rainjan Sarka'r.

The compilation of this book is the joint effort of
Shrii Sa'dhana'nanda, Shishir Kuma'ra, Haragovinda,
Govindana'tha and Sukuma'ra.

English version by Dr. Na'gendra Prosa'da.

Roman Sam'skrta

For the purpose of pronouncing different languages correctly and writing them speedily, the undernoted system of Roman Sam'skrta alphabets have been originated.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	
अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	
a	a'	i	ii	u	u'	r	rr	
ए	ऐ	ओ	औ	अं	अः			
ए	ऐ	ओ	औ	अं	अः			
lr	lrr	e	ae	o	ao	am'	ah	
क	ख	ग	घ	ङ	च	छ	ज	झ
क	ख	ग	घ	ङ	च	छ	ज	झ
ka	kha	ga	gha	una	ca	cha	ja	jha
ट	ठ	ड	ढ	ण	त	थ	द	ध
ट	ठ	ड	ढ	ण	त	थ	द	ध
t'a	t'ha	d'a	d'ha	n'a	ta	tha	da	dha
प	फ	ब	भ	म	य	र	ल	व
प	फ	ब	भ	म	य	र	ल	व
pa	pha	ba	bha	ma	ya	ra	la	va
			श	स	ह	क्ष		
			ष	स	ह	क्ष		
			s'a	sa	ha	ks'a		

अं ज्ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं
 अं ज्ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं
 an jina rs'i cha'ya' jina'na sam'skrta tato'ham'
A'nanda Ma'rga Praca'raka Sam'gha

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A'NANDA MA'RGa CARYA'CARYA.

I

JA'TAKARMA

(The first feeding of solid food and naming of an infant).

Ja'takarma :—When an infant is aged six months (some time between six months and one year), a minimum of five Gurubhra'ta's will sit together some day and the infant will be laid before them. Thereafter, the A'ca'rya (or the oldest person present if no A'ca'rya is available) will recite the following at first and all present will follow him thereafter.

“Onm' madhuva'ta'rta'yate madhuks'arantu Sindhavah
ma'dhvîrñ'ah Santvosadhi Madhunaktamutas'aso
madhumat pa'rthivam' rajah madhudyarastu nah pita'
Madhuma'nno vanaspati madhuma'nastu Su'ryo
ma'dhvirga'vo bhavantu nah. Onm' madhuñ onm madhuñ
onm' madhuh'.

Meaning of the Mantra :—

May the wind bring blessing with it. May the ocean yield felicity. Our herbs be blissful Day and night be sweet. May the dust particles be blissful. May the Devaloka and pitrloka prove sweet. May our plants be charming, May the Sun shower felicity. May our animals

(domestic) be blessed, Brahma Madhu. Brahma Madhu, Brahma Madhu.

This done, they will speak in the mother tongue or in a language intelligible to all those present. "O' gracious Brahma, may we unitedly be able to arrange for the upkeep, treatment, and physical progress of this infant which has this day entered our society amidst us."

Thereafter, everyone present will take one pot of water (cool or lukewarm, in accordance with the season) and pour the same into a big vessel, and then recite again.

Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah Santvosadhi Madhunakta mutas'aso Madhu-
mat pa'rthivam rajah madhudyarastu nah pita' Madhu-
ma'nno vanaspati maduma'nastu su'ryo ma'dhvirga'vo
bhavantu nah Onm' madhuh Onm' madhuh Onm' madhuh.

* O, merciful Lord ! give us strength, so that we may arrange for the spiritual progress of the child by means of proper education—the child which has entered our society, amidst us this day.

After that all the persons concerned will pour water in the same way and recite :—

"Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvosadhi, Madhunaktamutas'aso
madhumat pa'rthivam' rajah madhudyarastu nah pita'

* For the convenience of persons of different languages, this *Mantra* will be recited in sam'skrta only

Madhuma'nno vanaspati madhuma'n astu suryo ma'dh-
virga'vo bhavantu nah Onm' madhuh Onm' madhuh Onm'
madhuh.

O' gracious Brahma ! May we succeed in arranging for the mental progress through proper education of this infant which has gained access amidst us into our society.

Then, in the manner set forth above, again one pot of water will be poured by each into the same big vessel and then the following will be recited.

*"Onm' madhuva'ta' rta'yate madhuks'arantu sindhava
ma'dhvirn'ah santvosadhi Madhunaktamutas'oso madhumat
pa'rthivam' rajah madhudyaorastu nah Pita'. Madhuma'nno
vanashpati madhuma'n astu Su'ryo ma'dhvirga'vo bhavantu
nah Onm' madhuh Onm' madhuh Onm' madhuh."*

O' gracious Brahma ! May we be able to perceive thy developed manifestation in this infant, in whose form thou hast appeared in our midst.

we have unitedly given this baby the name'.....'
Thereafter, the guardian of the infant shall bathe it with that very holy water. Then the child will take solid food for the first time. In this ceremony the arrangement of a social feast depends entirely on the sweet will and financial position of the person concerned. Arranging a social feast by taking credit or incurring debt is strictly forbidden.

Twentyone days after the birth of a child, the child and its mother would be considered clean from the worldly standpoint.

DIKS'A'PRAN'A'LII (The initiation process)

When a child attains the age of five, its parent, brother, sister or any other guardian can initiate it by "Na'ma Mantra" i. e., the child develops some knowledge at five years of age ; he should be taught to sit in the posture of padma'sana and instead of inserting the fingers of one hand into the inter-phalangeal spaces of the other, he may rest the dorsum of one hand over the palm of the other, keeping the vertebral column erect and then to meditate that all around him and whatever he sees is *Brahma*.

After this, the child on attaining his twelfth year, shall take initiation from *A'ca'rya* in *Sa'dha'ran'ayoga* and at or after his sixteenth year, he will take initiation in '*Sahajayoga*' from his *A'ca'rya*. Should it be felt extremely necessary, *A'sanas* may be taught even before age of sixteen.

If those well-adept in '*Sahajayoga*' desire earnestly and have adequate time every day, then the Board of *Purodha's* after due consideration, shall select some of them to initiate in '*Vishes'ayoga*'. The *A'ca'rya's* or *Purodha's* shall not take any remuneration from their *Shiksa'bhra'ta's* for the initiation, but it devolves, as a duty upon everyone belonging to the *Ma'rga* to give due consideration for keeping the financial position of the *Purodh'as* and *A'ca'rya's* safe.

Naming the person initiated

The person whose name is not in the Sam'skrta language shall be given a new name in Samskrta by the A'ca'rya, either at the time of initiation or sometime after that date. The word '*Deva*' should be a suffix to the name. Nonetheless, every individual is at liberty to adopt his own title according as he pleases ; the more the title of '*Deva*' is adopted, the better it is. In all dealings the person's new name will be used. Although naming in Samskrta is being preferred as far as possible, you will pay equal respects to all the languages and afford equal opportunities to them.

Diiks'a'da'na (The Initiation)

1. Only selected few individuals shall be initiated into the difficult '*Vishes'ayoga*'. The Puradha' alone is entitled to initiate.

2. The deserving and earnestly desirous persons shall have initiation in '*Sahajayoga*'. The A'ca'rya alone is entitled to initiate them.

3. To those persons for whom the practice of '*Sahajayoga*' is inconvenient or who have some other reasons for consideration the A'ca'rya shall impart training only in '*Sa'dha'ran'ayoga*'. '*Sa'dha'ran'a*' does not prescribe any restrictions of diet because A'sanas are excluded from this course.

4. The A'ca'rya shall impart training in Pra'rambhikayoga' to those for whom '*Sa'dha'ran'ayoga*' is incon-

venient. In 'Pra'rambhikayoga' too as there are no *A'sanas* herein, no dietitic restrictions are enjoined. Those earnestly desirous of practising *A'sanas* or needing these for physical or mental reasons can be given training in *A'sanas* by the *A'ca'rya*, even along with 'Pra'rambhi-kayoga', if he so pleases. If the *A'ca'rya* has little time at his disposal, he would impart training in 'Pra'rambhi-kayoga' in the beginning even to those with elevated *Sam'ska'ras*. Thereafter, on getting adequate proofs as to the disciple's worth, he would train him in 'Sa'dha'rana or 'Sahajayoga'.

Even the *Pra'rambhika yogii*' who is practising *A'sanas* shall have to abide by the conditions laid down for practising *A'sanas*.

The initiation shall take place before the emblem in case of 'Pra'rambhika' 'Sa'dha'rana' and in special cases, of 'Sahajayoga'.

2

A'ca'rya, Ta'ttvika, and Dharmamitram.

(a) only those persons who are devoted, and brilliant, and can understand and make others understand the Philosophy, and have a sharp intelligence shall be considered worthy of being an *A'ca'rya*.

(b) Of those *A'ca'rya's* who have a minimum of 500 *Shiks'abha'is*, only they who are well adept in the difficult 'Vishe'sayoga' shall be entitled for *Purodha'* training.

(c) Those who shall be able to saturate at least 500 individuals (125 individuals in special regions) with spiritual feelings shall be titled and respected as *Dharmamitram*—whether or not they possess any other merit.

The *A'ca'rya* having 1000 *Shiks'a'bhra'ta's*, shall also be called '*Dharmamitram*'.

(d) Those who can saturate at least twenty persons (five persons in special regions) with spiritual feelings, shall have *Ta'ttvika* Training.

(e) As far as possible, only the *Purodha's* will be eligible for election or nomination for any responsible post of the *M'arga*.

(f) Keeping in view the propagation of the ideals of the *Ma'rga* on a universal basis, this rule can be relaxed, at times, with the approval of the central committee.

3

Grha Pravesha (First entrance into a house).

After decorating the house (with leaves, flowers, earthen jugs, etc.) the mistress shall first of all enter it at dawn followed by other women of that family (those initiated already shall do so reciting mentally their Gurumantra). Thereafter, when they blow conch-shells the male members will enter the house, accompanied by invited male and female guests. This done, every one present shall recite in chorus the following, led by the *A'ca'rya'* or some old person (if no *A'ca'rya* is present).

“*Onm' madhuva'ta' rta'yate madhuks'arantu sindhvah
ma'dhvirn'ah santvosadhi madhunaktamutas'aso madhumat
pa'rthivam' rajah madhudyaorastunah pita' madhma'nno
vanaspati madhuma'nastu su'ryo ma'dhvirga'vo bhavantu
nah. Onm' madhuh Onm' madhuh Onm' madhuh.*”

May to-day's entrance in the house be advantageous in every respect. The neighbours may prove felicitous to the occupants of the house and the occupants of the house prove felicitous to the neighbours. May every occupant prove felicitous to the house. May this house prove beneficial to its occupants. May we be able to protect this house to our capacity and enlarge it. May this house give us a peaceful protection.

Onm' Sha'nti, Onm' Sha'nti, Onm' Sha'nti.

4

Marriage Ceremony

(The rules set forth herein shall be observed strictly where both the parties belong to *A'nanda Ma'rga*, and elsewhere in an ordinary manner).

(a) The guardians shall not take into account the country and the caste for the purpose of the marriage of their sons and daughters, but shall certainly consider the family and relative merits and demerits of the intending partners. The guardians before finalising the negotiations, shall ascertain the views of the grooms and the brides designate. Where the guardians will decide a match, they shall not allow matrimony

between those connected either on the paternal or maternal side for three generations—ascending or descending.

(b) If the groom and the bride themselves choose to marry each other, it would be worthwhile for the guardians to assent to the same. Should the well wishers realise that the match is not salutary, they would persuade the partners designate to reconsider the matter. Even then, if they maintain their views unchanged, the guardians shall agree to the marriage, but shall be exempted from any responsibility whatsoever thereof.

(c) Every person should marry if there be no convincing reasons against marriage. A decision for marriage should be taken with full consideration of one's own physical, mental and financial conditions and other circumstances. It is improper to exert any pressure on anyone in matters relating to marriage. In the view of *A'nanda Ma'rga*, marriage is not a hindrance to religious pursuits. Marriage is a religious ceremony.

(d) It is out and out an immorality to marry while one wife is alive. It is always to be interdicted. If ever on earth the number of women would exceed that of men, then in order to maintain sanctity of the society the man shall have to agree to marry more than one woman.

(e) Male members of the *Ma'rga* can marry females outside the *Ma'rga*, but it would be suitable to marry a female belonging to the *Ma'rga* to a male member of the *Ma'rga* as far as possible. If a suitable match is

available outside the *Ma'rga*, the marriage may be solemnised but efforts should be made to initiate him into the *Ma'rga* without delay.

Marriage Solemnisation

First of all the A'ca'rya will recite :

*Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvosadhi madhunaktamutas'aso madhu-
mat pa'rthivam' rajah madhudyaorastu nah pita' madhu-
ma'nno vanaspati madhumanastu su'ryo ma'dhvirga'vo
bhavantu nah. Onm' madhuh Onm' madhuh Onm' madhuh.*

Following the *A'ca'rya*, the husband designate will repeat, "I say on oath in the name of Parama Brahma and *Ma'rga Gurudeva* that I accept Shriimatii..... as my wife out of my own free will. Henceforward I take in every way the responsibility of her food, clothes education, medical care and other things of that sort."

Thereupon, the A'ca'rya will recite :

*"Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvosadhi madhunaktamutas'aso madhumat
pa'rthivam' rajah madhudyaorastu nah pita' madhuma'nno
vanaspati madhuma'nastu suryo ma'dhvirga'vo bha'vantu nah
Onm' madhuh Onm' madhuh Onm' madhuh."*

Then the bride designate shall utter, "I take an oath in the name of *Parama Brahma* and *Ma'rga Guru'deva* that I have accepted Shrii.....as my husband. Out of my own free will, I take upon myself all the duties connected with his mundane life."

The A'ca'rya will then recite :

*"Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvîr'n'a h santvosadhi, Madhunaktamutas'aso madhu-
mat pa'rthivam' rajah madhudyaorastu nah pita'. Madhu-
ma'nno vanaspati madhuma'nastu Su'ryoma'dhvirga'vo
bhavantu nah. Onm' madhuh Onm' madhuh Onm' madhuh."*

Then the male member for marriage shall say, "I say on oath in the name of *Parama Brahma* and *Ma'rga Gurudeva* that out of my own desire, I accept *Shriimatii*as my wife. I shall be vigilant in every respect henceforth for safeguarding her mental peace and for her mental uplift."

The A'ca'rya will then recite :

*"Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvîr'n'ah santvosadhi. Madhunaktamutas'aso madhu-
mat pa'rthivam' rajah madhudyaorastu nah pita'. Madhu-
ma'nno vanaspati madhuma'nastu Su'ryoma'dhvirga'vo
bhavantu nah. Onm' madhuh Onm' madhuh Onm' madhuh."*

Then the bride designate will say, "I say on oath in the name of *Parama Brahma* and *Ma'rga Guru'deva* that out of my own free will I accept *Shrii*..... as my husband, I shall be vigilant in every way for the safeguard of his mental peace and for duties connected with his mental uplift."

Then the A'ca'rya will recite :

*"Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvîr'n'ah santvosadhi. Madhunaktamutas'aso madhu-*

*mat pa'rthivam' rajah madhudyaorastu nah pita'. Madhu-
ma'nno vanaspati madhuma'nastu Su'ryoma'dhvirga'vo
bhavantu nah. Onm' madhuh Onm' madhuh Onm' madhuh.*

Thereafter, the would-be husband shall say, I take an oath in the name of Parama Brahma and *Ma'rga Gurudeva* that I have accepted Shriimatii..... as my wife. I shall endeavour in every way for her spiritual uplift."

Then the A'car'ya will recite :

*"Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvosadhi, Madhunaktamutas'aso madhu-
mat pa'rthivam' rajah madhudyaorastu nah pita'. Madhu-
ma'nno vanaspati madhuma'nastu Su'ryoma'dhvirga'vo
bhavantu nah. Onm madhuh Onm' madhuh Onm' madhuh*

Thereafter the bride-to-be shall speak, "I say on oath in the name of Parama Brahma and *Ma'rga Gurudeva* that I have accepted Shrii as my husband out of my own will. I shall be vigilant in every manner for his spiritual progress."

Those present (at least ten persons) shall say, led by the *A'ca'rya*, "we say on oath in the name of Parama Brahma and *Ma'rga Gurudeva* that we are the witnesses of this wedding. By the grace of the gracious Brahma may we be helpful, to the best of our capacity for the all-sided advancement of this newly married couple.

Some Instructions

In all social rites, it shall be borne in mind that the woman is not the slave of man. She, too, is a human

being vested with equal dignity. On account of the woman being physically less strong than man, the latter should be always alert for the protection of her honour. The woman can certainly claim this right for the fact that she is the mother of man.

None of the parties shall make any demand for dowry or *Dahez*.

The fit persons should procreate a larger number of offspring and the less fit persons should procreate a lesser number having regard to the progress of the society.

In absence of proper education, even the offspring of fit persons, instead of proving an asset to the society may prove its liability, hence it is not worth while producing offspring beyond a certain number which can possibly have the proper education. But birth control methods should not be exercised to the detriment of woman's health.

If a woman forsaken by the society desires to lead an honourable life proper opportunities shall be offered to her. If a man marries such a woman in the manner prescribed by the *Ma'rga*, the marriage shall have to be properly respected.

In A'nanda Ma'rga no children shall be deemed to be illegal and considered base on that account. In such a case, the parents of such offspring shall be compelled to marry in the prescribed manner, and in such circumstances, the male member shall have to agree to more than one marriage, if needed.

The *Mantras* of *A'nanda Ma'rga* marriage, as they stand, give no scope to the question of divorce but even then, the dissolution of a marriage may be sanctioned in very emergent circumstances where characterlessness irresponsibility or cruelty constitute the charges. The complainant shall file his or her petition before five important personalities of the *Ma'rga*. One of the five persons must necessarily be an *A'ca'rya*. They will allow the complainant six months' time for re-consideration, in case they are satisfied about the veracity of the complaints. The dissolution of marriage shall have to be allowed if, in the meantime, the petition is not withdrawn and the causes of the complaints remain unaltered. In this connection the procedure for division of the properties shall be formulated according as the time demands.

The widows and the women forsaken by their husbands can re-marry. Persons marrying such women shall be given special honour in the society. Such persons shall have to shoulder the responsibility of the bringing up of children begotten by the former husbands of the women.

5

Laokika Brahmacharya and relationship between males and females :

Brahmacharya (preservation of semen) is of four kinds :—

- (a) Naest'hika
- (b) Pra'ja'pa'tya
- (c) Bra'tya
- (d) Dandika

(a) Naes't'hika :

The celibate is called Naest'hika Brahma ca'rii. In no way shall he waste his semen. He will look upon the women as mothers or sisters.

The married persons are called *Pra' ja' pa'tya Brahmacarii*. The *Pra' ja' pa'tya Brahmaca'riis* shall deem all the women, except their wives, as mothers.

But *A'nanda Ma'rga* does not place any difference between *Naes'thika* and *Pra' ja' pa'tya Brahmaca'riis* because the semen level in the human body exceeds normally once every twenty eight days. If that excess semen is wasted there is no harm, but in no case the waste of semen more than the surplus shall be considered proper. The excess semen of the unmarried finds an outlet along with the urine or during dreams. Hence, most people by fasting one day stop the production of surplus semen. The discharge of this excess semen is not a waste.

The semen which nourishes the brain matter suffers an unjustifiable waste in course of sexual indulgence exceeding four times a month. This results in mental deficiency since semen is the food for brain. Consequently, some pull-back may be experienced in spiritual practice. A married man shall not attempt to be *Naest'hika Brahamaca'rii* without the consent of his wife. They shall endeavour to follow the rules of *Pra' ja' pa'tya Brahmacarya*. No other type of *Brahmac'arya* than these two is accepted by *A'nanda Ma'rga*.

The Social relationship of man and woman

A female shall be the friend of a female and a male that of a male. They must not talk with each other,

unless necessity demands it. They may contact each other if necessary, but a man shall not uselessly talk with a woman, since this practice is unwholesome.

You may call the friend of your younger sister by her name. There is no objection to men and women taking part or sitting together in meetings but special attention must be paid to the comfort and convenience of the women. Sitting together in religious conferences as well is not prohibited. Should it become necessary to open a talk, with a nonmargiia Lady address her as Mother, Didi, Sister or Daughter.

It is most desirable to address women other than those who are some how related, as mothers, but where such addressing would be entirely unpleasant to the ears, you will use terms like sister, daughter or any other respectable form of address. Excepting illness or occasion of special necessity man and women other than those who are related, shall not touch each other, as far as possible. If the woman is younger in years, it would be fitting to address her as sister.

No woman other than the professional actress shall participate in a theatrical performance with a man.

No man other than the professional actor shall participate in a theatrical performance with a woman.

The rigid rules pertaining to the combined dramatic acting of non-professional men and women can be slightly relaxed by the Purodha's permission, in special circumstances and in particular dramas where the characters are flawless.

The *A'ca'rya's* and *Purodha's* shall not actively participate in any dramatic play, but they can discuss in individual capacity the fine arts of all types. With *Purodha's* permission, the *A'ca'rya's* can, if they so desire, participate as actors in particular circumstances or in special plays.

6

Relationship with the *A'ca'rya*

In the absence of any previous contact the relationship of an *A'ca'rya* with his *Shiks'abha'i* shall be determined by virtue of their ages as older or younger brother, according as the *a'ca'rya* is older or younger, and if the *Shiks'abha'i* is younger in years, he shall touch the dust of the *A'ca'rya's* feet, and should the *Shiks'abhra'ta'*, though older than the *A'ca'rya*, so desire, he may also touch the dust of the *A'ca'rya's* feet. *Shiks'a'bhra'ta'* would not lie in prostration before *A'ca'rya*. This very rule shall operate among the *Ma'rga bhra'ta's* also. *A'ca'rya* should always be addressed in a respectful language.

7

Livelihood

Maintaining yourself on the virtuous path, you can take recourse to any means of livelihood for supporting your family. Bear in mind that the sweeper's life is superior to living on food given by others. you must endeavour to spend towards public service a minimum of one-fiftieth of your income. Appropriating or spending the entire earnings on oneself and one's family will gradually lead you to crudeness. No one shall employ fine arts for the sake of material acquirements but in

cases where a family cannot be supported due to the dire economic depressions the rigidity of this rule may be momentarily relaxed under the direction of the *A'ca'rya* concerned.

Finance :—

You shall utilise unitedly the entire property of the universe considering yourselves as members of a joint family. Remember that every child, rather every person of the society is covertly or overtly dependent on you for his subsistence. Do not strive to keep yourself aloof from them. Those who misuse or do not use thier wealth, violate the orders of the Supreme Father, since they want to deprive His other children, that is their brethren from their due. In fact such persons are suffering from mental diseases. Make efforts to draw these social parasites towards the right path by means of mental and spiritual education, and should you fail in this attempt, you shall create circumstances to compel them to follow the path of virtue, and shall show them the path of spiritual practices for permanently eradicating their mental ailments. But always bear in mind that all these diseased persons are your brothers and their annihilation is not your aim. It is obligatory on you to make them disease-free and turn them to righteous path.

8

The Beggar

The best form of service to the beggar is to feed him. In case cooked food is not ready, give him whatever

uncooked food (rice, pulses, flour, or any uncooked vegetable) is available. If necessary, make arrangements for his medical treatment, clothing and lodging, since it is expedient for the house-holder to shoulder the responsibility of solving the beggar-problem so long as the beggar-problem exists and the Government does not take the responsibility of solving this problem.

It is not desirable to encourage beggary, but arrangements shall have to be made for the food of those who are really afflicted so that they may not die for want of food. Do not give money to the beggar, since that might tempt many people to adopt beggary as profession.

9

Method of bath

What is Sandhya'

The period covering fortyfive minutes before sunrise and fortyfive minutes after it is termed early morning, and this early morning is called the first *Sandhya'*. It is expressly necessary for everyone to bathe in the morning at the time of *first Sandhya'*.

The period between 12 noon and 3 pm is termed *Dviprahar* (forenoon). Everyone shall bathe in the forenoon under all circumstances. Those ailing due to cold shall bathe with warm water in a closed place. Sun-warmed water is also good. Use warm water particularly in cold climates.

Those practising *A'sanas* must not massage oil in their body, but if they so desire, they can only besmear oil over their body.

Rules for bathing :

To begin with, pour water on the navel and then on the region in front, below the navel. Then pour water on the lumbo sacral region, and thereafter on the vertex in such a manner that it trickles down-wards right over the vertebral column from above. Then bathe thoroughly before a plunge-bath, pour water over the waist, umbilicus and the infraumbilical region as described above and then take the dip.

The bath over, recite the under noted *Mantra* while maintaining the prescribed poses and looking at any shining object.

*Pitr purus'ebhyah namah rs'i Devebhyah namah
Brahma'rpan'am' Brahma havihBrahma'gnao Brahman'd-
huntam. Brahmaeva tenagantabyam' Brahmakarma Samd'-
dhina'*

This *Mantra* is called *Pitryajina*. This *Mantra* shall be recited three times and along with it the particular *Mudra's* shall be observed. *

The period covering fortyfive minutes before sunset and forty five minutes after it is called *Sa'yam' Sandhya'* (evening *Sandhya'*). It is indispensable for everyone to bathe in *Sa'yam' Sandhya'*.

*That is, it is an everyday practice of *A'nanda Ma'rga* to remember the sages and the ancestors.

This may be practised even while one's father is alive.

The space of time from fortyfive minutes before twelve in the night up to fortyfive minutes after it is called midnight *Sandhya'* (from 11. 15. p. m. to 12.45. a.m.)

The Space of time from 45 minutes before 12 Noon to 45 minutes after it is called *Dviprahar Sandhya'*

Bathing at midnight is forbidden. No one shall bathe in the midnight *Sandhya'*. Everyone may bathe in the above said three *Sandhya's* (*Prathama Sandhya'*, *Dviprahara Sandhya'* and *Sa'yam' Sandhya'*) if he or she so desires.

Instruction for bathing thrice a day may be suitably relaxed in consideration of the climate of the area or health of the bathing person.

10

A'ha'ra (Food)

Every matter of the universe evinces in it the predominance of one of the three special attributes *Sattva* (sentient) *Rajah* (mutative) and *Tamah* (static). Hence food is also divided into three varieties; *Sa'ttvika*, *Ra'jasika*, and *Ta'masika* according to its attribute.

Sa'ttvika a'ha'ra

1. All the staple foodgrains like rice, wheat, Barley, etc.; all pulses except *khesa'rii* and *Masu'r* (lentil); fruits and tubers of all vegetables except carrot of violet colour, white brinjal, onion, garlic and mushroom; milk and milk products; all leafy vegetables excepting leaves of

red *Poe* and mustard ; all spices except *Garammasa'la*, and sweets of all varieties may be taken. *Sa'ttvika A'ha'ra* is expedient for those who practise *A'sanas*. Those for whom it is troublesome to give up *Ra'jasika* diets all of a sudden, shall take one small myrobalam after food for the time being. It is better for those taking *Sa'ttvika* food to avoid mustard oil and preparations from mustard in excessive quantities. pulses of masoor (lentil) and *Kalaii* must not be taken at night. On the night of the eleventh day of the moon, rice, pulses, and leafy vegetables are forbidden. Fasting on *Ekadashii* (11th moon) *Pu'rn'ima'* (full moon) or *Ama'vasya'* (new moon) is for this Earth only. In other planets or stars the dates may be suitably fixed.

Ra'jasika Bho'jana

2. The edibles which do not come under the purview of *Sa'ttvika* and *Ta'masika* diets should be considered to belong to the *Ra'jasika* group of diet. In particular countries, during snowfall, *Ra'jasika* diet comes under the scope of *Sa'ttvika* diet and *Ta'msika* under the range of *Ra'jasika*.

Ta'msika Bhojana :—

3. Stale and decomposed food, flesh of big animals like the cow and buffaloes, and all intoxicating materials, (Tea in light quantities, cocoa and such other inebriants as are neither stimulating nor rendering persons unconscious under the influence of intoxication are grouped under *Ra'jasika* group of diet) the milk of a recently calved cow, white brinjal, *Khesa'rii* pulses, leaves of red *Poe* and mustard

Seat yourself in a convenient posture while taking food. It is proper to dine in company rather than to dine alone. One ought to avoid taking food in a state of enragement or when possessed with vile ideas. Prior to seating yourself for taking food, you ought to deal out portions of your food to those present beside you. Should they decline to take food, you shall have to enquire of them whether or not they have adequate provision with them.

Meat eating

4. Persons possessed with *Ra'jasika* and *Ta'msika* dispositions who have strong liking for flesh-eating, and those others taking as a matter of necessity, shall whenever they do so, take meat only of the male or castrated animals. To the best of one's knowledge none should ever take meat of any female animals. Do not take flesh of a female bird reared up in the house. Do not kill a fish which is one fourth or less than one fourth of its normal size.

Do not kill a particular species of fish in a season wherein falls its period of infancy or pregnancy. For example, at present the female *Hilsa'* fish of the Indian Ocean remains in a pregnant or recently delivered state from *Sha'radotsava* to the full moon of *Pha'lgun'a*,

The livelihood of the woman

The woman should take upon themselves the onus of weaving, sewing, and where possible cattle-rearing and

ordinary works of farming. In short, it is desirable for woman to earn their livelihood remaining in the house in a graceful way. Then, if this does not solve the problem, the, women can participate even in more strenuous works like service, business, etc. outside the premises of her home. In this respect none should keep any idea of superstition and conservativeness.

12

Dress

You shall use a dress according to your liking and suitability. Always keep your dress scrupulously clean (This is a part of the principles of yama and niyama), so that others may not form a low impression of you without due reasons.

While going out of their doors, the women shall put on simple and plain dress. They shall walk out after covering their bodies carefully. The stringency of the regulations regarding dress may be slightly relaxed on the occasion of festivals etc, or when male guardians are accompanying them, or when good arrangements for security have been made. This should also be observed with regard to ornaments.

13

Ceremonial Festivity

You shall join every function which is flawless in every respect. From the moral standpoint do not support idol worship in the name

of prayer to God. Hence you shall not participate in these. But do not behave in such a way as may wound the feelings of the idolators.

Make arrangements for different types of delightful festivities on the occasions of the ceremonial function of the *Ma'rga*. But take care that those who are enjoying the celebrations may obtain in some shape, the healthy opportunity for their physical, mental, and spiritual uplift.

Betting is full of vices. Keep yourself aloof from lottery or gambling.

Observing Social Functions, etc.

1. First day of the international calendar (First January).

2. *Vasantotsava (Holi)* :—Flower and colours may be offered during *Vasantotsva*. Those younger in age shall offer these on the feet of those older in years. Friends shall offer these over the physique, while those senior in years shall not offer flowers or colours to the younger.

3. First day of the local annual calendar.

4. *Sha'radotsava* :—From the sixth to the tenth day of the bright period in the month of A'shvina.

(a) *S'as't'hii* :—Children's day—Health Exhibition, Athletic Exhibition and the collective entertainment of children

(b) *Saptamii* (Public day) Health Exhibition, Athletic Exhibition, etc for all excepting the children

(c) *As'tamii* :—Fine Arts' day (Literary recitations, Painting, dance, etc)

(d) *Navamii* :—Music day.

(c) *Dashamii* :—Vijayotsava (entertainment etc)

In addition to this the programme set forth for *Vaesha'khii Pu'rn'ima'* shall be observed. Should the Executive committee so desire, arrangements may be made everyday for educative performances.

5. *Diipa'vali* (*Ka'rtikii Ama'vasya'*) only celebrations etc.

6. *Bhra'tr Dvtiiya'* this function can be collectively celebrated if so desired.

Mantra :—“*Bhra'ta'me cira'yurbhavatu*” (Three times)

7. *Vaesha'khii Pu'rn'ima'* (*A'nanda Pu'rn'ima'*)
Programme for *Vaeshakhii pu'rn'ima'* functions

(a) All the *Ma'rgabhra'ta's* shall bathe and offer *Pitryajina* together

(b) All shall collectively meditate in *Iishvarapran'i-dha'na*

(c) All shall dine together.

(d) All shall collectively offer *Varn'a'rghyada'na*.

The programme prescribed for *A'nanda Pu'rn'ma'* may be observed with elegance in part or in full, while observing different types of festivities on the occasions of various functions.

In this connection it should be borne in mind that *Varn'a'rghya* offerings whether subtle or crude bear equal values. As such, no one shall do anything for the purpose of show. Arrangements shall be made for *Dharma-cakra* in every family festival and in every social function.

8. *Shra'van'ii Pu'rn'ima'* :—This function shall basically aim at dha'rmika propagation.

9. The Nava'na (New crop) ceremony shall be observed on the full moon day of the season wherein principal crop of a particular country is harvested.

The programme laid down for A'nanda Pu'rn'ima' may be observed partially in this function.

But in this festival that alone which contributes to the common bliss of all concerned should be treated as the main item.

14

Brks'a Ropan'a (Planting a tree)

Plant the tree while receitng Guru'mantra, mentally there after you shall, while watreing the tree, say (in case of joint function, the A'ca'rya or aged person shall lead), "May the tree planted to day prove felicitous for us with the fruits, flowers, fragrance, sweetness, leaves and shade. May we ourselves prove helpful to it through service, manure, climate, sun's rays, etc.

Onm' sha'nti, Onm' sha'nti Onm' sha'nti."

you shall devotedly and carefully tend the more beneficial trees like Tulasii (Basil), Niima (Margosa), Ashoka (Jonesia ashoka), Eucalyptus, etc and also those yielding fruits and shades.

Ya'tra'Prakaran'a (Starting on Journey)

You shall not take into accounts the date and stars while setting out on a journey. You shall start for your destination, as necessary, after infusing feelings of Brahma in your journey through Gurumantra. If one starts on a journey having regard to dates, stars, etc, it becomes necessary to keep with oneself a copy of the *Panca'nge* which is out and out contrary to naturalness

The women's health

The women have to work within the four walls of their houses for the major part of their time. Therefore, it becomes expedient to pay particular attention to their health.

1. The woman shall spend some time in open air and light outside the premises of her house.

2. The best room of the house shall be utilised for confinement on the occasion of child birth.

3. During menstrual period they shall not

- (a) lift any heavy weight, bending forward,
- (b) touch any young man,
- (c) blow the conch-shells or sing aloud vigorously,
- (d) remain near fire for long,
- (e) undertake hard labour, and shall take nutritive and easily assimilable diet

The child's health suffers if the mother's health is

below par. Therefore, the woman desirous of the well being of her child must need attend to her own health. You shall afford rest from household works to the woman for twenty one days after parturition.

17

Social punishment

According to the penal statute none shall take food with the person who is accused of having acted against the welfare of the society. Only the accused shall be penalised and no other person of his family.

The punishment shall be withdrawn as soon as the faults are ratified. He shall be deemed to have atoned for his offence, if he enlivens ten persons with dba'r-mika principle.

The Widow

The widow shall be treated as a maiden in matters relating to food, ornaments, dress, festivals and festive ceremonies. No rigorous abstinence or fasting shall be imposed on her on account of her widowhood. It is however, a different aspect, if, for the sake of spiritual practice, some one obeys the rules laid down with regard to wholesome and unwholesome food,

18

Disposal of the dead body

The dead body of a person may be cremated or buried according as willed by him. In case the said person had not so willed, it would be worthwhile cremating him. While

cremating, the corpse should be thoroughly burnt with its dignity properly maintained

There is no other way for the disposal of the dead body Superior to cremation performed scientifically. But where this is not possible, do not cremate the dead body after rendering it naked or in a manner offensive to the eye, because that undermines the dignity and sanctity of the ceremony, and arouses unhealthy feelings in the onlookers.

You shall abandon the practice of putting fire into the mouth of the dead body as the practice is repulsive. You shall devote yourself to *Iishvara Pran'idha'na* before cremating the corpse. Instead of throwing the halfburnt dead body into flowing water, it is desirable that it should be buried under the ground.

Cremation is the responsibility of the society. It is not proper to give any responsibility to the bereaved family.

19

Shra'ddha'nus't'ha'na

An *A'ca'arya*, a minimum of five healthy persons and the performer of the shra'ddha shall be present on the occasion. Everyone shall recite the following *Mantra* led by the *A'ca'rya*.

"*Onm' madhuva'ta' rta'yate madhuks'rantu sindhavah
ma'dhvirn'ah Santvosadhi. Modhunaktamutas'aso madhumat
Pa'rthivam' rajah madhudyaorastu nah pita' Madhuma'nno*

Vanaspati madhuman astu Suryo ma'dhvirgavo bhavantunah.

“Onm' madhuh, Onm' madhuh, Onm' madhuh’.

2. O' Supreme Being ! the incorporal soul of our most intimate shrii... .. is outside the limits of the grief and happyness of this mortal world to-day. O' Supreme Being, may his immortal Soul gain expansion day by day.

(Three times).

3. O' Supreme Being, our most intimate Shrii... ..has attained liberation to-day from all worldly duties. May his imperishable soul attain eternal peace this day under the total control of thy sweet will. (Three times)

4. O' Supreme Being, thou hast freed us to-day from the Social responsibility we bore to our most intimate shrii... .. We have returned thy son or daughter to thy gracious lap with all the sanctity of our heart. Oblige us by accepting thine own. (Three times)

5. O' Supreme Being ! May none of thy children who having been detracted from thy lap are undergoing the burning torture under the three worldly calamities, be deprived of thy blissfull protection (in due course of time) when their earthly sojourn terminates. (Three times)

*Onm' madhuva'ta' rta'yate madhuks'arntu sindhavah
ma'dhvirn'ah Santvosadhi. Madhunaktamutas'as o madhumat*

*pa'rthiva'm rajah madhayaorastu nah pita'. Madhuma'nno
Vanaspati madhuma'n astu Su'ryo ma'dhvirga'vo bhavantu
neh. Onm' madhuh Ōnm' madhuh Onm' madhuh"*

After that, the *Aca'rya* and after him each of all porsons present there shall take from one and the same pot, a palmful of water brought by the performer of the *Shra'ddha*, and last of all, the performer of the *Shra'ddha* himself shall do likewise.

The period of mourning should not extend beyond twelve days. If you so like, you can perform the *Shra'ddha* ceremony any day within these twelve days according as it suits you. During this period of mourning you should not undergo unnecessary mortification or penance.

After the *Shra'ddha*, relinquishment may be made of high class of bull, buffaloe, ram, he goat or of any other domesticated animal for general weal. But it must be a male animal of high breed. Gifting animals in *Shra'ddha* is not obligatory. The animal must not be branded elobarately. But if it is deemed necessary for the safety of the animal to brand it the same may be done of the shape of a point either on its forehead or on any hairless part. The person making the relinquishment shall be responsible for its maintenance so long as it does not attain maturity. Thereafter, the villagers collectively shall be responsible for its upkeep.

The butchering of an animal thus gifted shall be considered a very nefarious crime against the society.

Note :—

The soul of the deceased does not have any advantage, from *shra'ddha*. It is only meant for the psychic satisfaction of the person performing it. Hence one may or may not perform *Shra'ddha*.

20

A'carsha Da'ya'dhika'ra Vyavastha' (Ideal Law of Inheritance)

The law of Inheritance should ordinarily be set forth as given below :—

1. The son and the daughter shall inherit in equal shares the properties (movable or immovable) of their parents. The daughter shall enjoy the immovable property till she lives but shall not transfer it to others. The property shall revert to her father's family after her demise.

2. The widow shall inherit the entire property of her husband and that of her parents-in-law. She shall share equally with her brothers-in-law and sisters-in-law the property of her father-in-law and mother-in-law. She shall not have the right to transfer the properties inherited from her husband or parents-in-law. In the event of her death or re-marriage, if she has no son or daughter to succeed her, the properties shall devolve on her husband's brothers and sisters, and in their absence, on the descendants of her husband's brothers. In the absence

of her husband's brothers or their descendants, she shall have the right of transfer and she can deal with the property in the manner she likes, but she shall cease to have any claim to the property if she re-marries. In such circumstances, the property shall pass to the nearest relation of her father-in-law.

3. In case a re-married widow keeps the minor children begotten on her by her previous husband, she can look after the paternal properties of these children as their *de facto* guardian, but in no case her new husband or the children begotten on her by her new husband shall have any claim to that property. If the child begotten on her by her previous husband desires to remain in his father's family, the nearest relation of his father shall be entrusted with the charge of looking after the properties.

4. The self-acquired properties (movable or immovable) of a woman shall be shared equally by all her sons and daughters (whether belonging to one or more paternity). Presents, ornaments, cash money, etc. given to her during marriage and anything movable or immovable given to her as a gift shall be deemed to be her self-acquired property.

5. The woman obtaining dissolution of her marriage shall cease to have any right to the property of her divorced husband. The financial burden for the bringing up of the children of such a woman shall rest with their father as they have right on the paternal property also. But the aforesaid woman can keep with herself the

children begotten on her by her former husband as long as she pleases. In that case, too, the financial responsibility for the maintenance of the children shall rest with her previous husband. But in case the aforesaid woman, even after re-marriage, desires to keep with herself the children begotten on her by her previous husband, it will be open to that husband to accept or reject the proposal. In case she keeps the children with her without the consent of her divorced husband that husband shall be exempted from any financial liability for the upkeep of the children as long as they remain with the said woman.

6. Save and except by *Will* or by *Gift*, the property of one family shall not pass on to another. But if a woman has no brother or descendant, she shall be the absolute owner of the property with the right of transfer; and on her demise, her sons and daughters shall have equal shares in the property as if it were the self-acquired property of a mother.

7. The property of an unmarried person or of an issueless couple shall pass to their nearest relation.

8. Whether or not any property was owned by a deceased person, his next akin shall be deemed to have the principal right to perform his *shra'ddha*. Of course everyone of the *Ma'rga* shall have the right to perform the *shra'ddha*.

9. If deemed necessary, you will make amendments in the Laws of Inheritance as demanded by time.

Pran'a'ma Vidhi (Methods of Salutation)

There are three types of Salutations :

1. *Sa's't'a'unga Pran'a'ma* (prostration on ground)
2. *Caran'a Sparsha Pran'a'ma* (bowing and touching the feet) and (3) Namaskara (obeisance).

Sa's't'a'unga Pran'a'ma :

1. This posture has significance of modesty. It is permissible only and exclusively in relation to *Ma'rga Guru*. It bespeaks of the inherent modesty of the *Ma'rga*.

Caran'a Sparsha Pran'a'ma :

2. *Caran'a sparsha Pran'a'ma* comprises of touching the feet of the adorable person with the hands and thereafter touching one's forehead with those hands. This *Pran'a'ma* is permissible in the case of the persons who deserve respect from the worldly and Spiritual viewpoint.

N. B.—Excepting the above persons, do not pay respects to any one through *Caran'asparsha Prana'a'ma*. Never offer

your compliment, by *Caran'asparsha*, to a person whoever he may be, if you do not have any regard for him.

3. **Namaska'ra :**

Offer *Namaska'ra* by bringing the palms in apposition and touching the *A'jina'cakra*, (the space between the brows) with the thumbs, without bowing. This shall be offered to all (whether similar or older in years), because this mode of *Pran'a'ma* is offered with the view that every one is the manifestation of one and the same Supreme Being.

You shall not shake hands with any body because it is unhygienic nor should you humiliate yourself by offering kurnish (a kind of court salute) to any body.

Weekly Dharmacakra

You shall practise *Iishvara Pran'idha'na* unitedly on a day Sunday or on any other day fixed by the local *A'ca'rya*. All of you shall sit in rows close to each other. The women shall sit in separate rows. Anyone coming, shall without speaking a word to any person, occupy a suitable seat.

After finishing your work you shall take part in the collective conference and after that disperse silently.

After the expiry of the time of *Ishvara Pran'idha'na* already fixed by the *A'ca'rya*, as soon as a signal is given, every one (including those still in meditation) should be ready to join the collective conference. On such occasions of *Iishvara Pran'idha'na*, one should be properly dressed. At the beginning of the workings of the conference, the following Mantra shall be recited :

“*Sam'gacchadhvam' Sam'vadadhvam' Sam'vomana'm'si-
ja'natam, Deva'bha'gam' yatha'pu'rve Sam'jana'nd'upa'sate,
Sama'nii va a'kuti Sama'na' hrdaya'nivah. Sama'namastu
vomano yatha'vah Susaha'sati*” (Three times)

1. You all move together radiate one and the same thought-wave and form a universal mind with all unit minds.

2. You shall unitedly enjoy all the properties of the universe in the same manner as the sages, in olden times, used to accept the *Havih* (food of a *yajina*).

3. You shall have a common ideal, and all of you shall be inseparable from one another.

4. Infuse in your minds one common sentiment whereby you may be well united.

A person who has spiritual thirst, but does not belong to the *Ma'rga*, after expressing his intention to the *Ja'grti* Manager and obtaining his permission, may attend a *Dharmacakra* as a spectator or an audience. Those belonging to the *Ma'rga* alone (and not outsiders) shall have the privilege to put questions. It is the exclusive discretion of the *Ja'grti* Manager to allow or disallow an outsider his prayer to attend a *Dharmacakra*.

Tattvasabha' shall be arranged for the convenience of the inquisitive people not belonging to the *Ma'rga*.

23

Tattvasabha' (spiritual conference)

The central committee, the Village Committee, or the District Committee shall, according to its convenience, arrange *Tattva Sabha'* from time to time. They can allow even outsiders to participate therein, but they will not be allowed to make any comments on subject relating to spiritual practices.

24

Your various organisation

(a) Central :

The *Purodha's* will elect the members of the Central Committee. The President shall be elected from among these members and the President shall organise

the Central Executive Committee according to his own choice. He can, out of his own choice nominate a maximum of three members for the Executive Committee from outside the Central Committee members. These three members may not be *Purodha's* but they must indispensably be *A'ca'ryas*. The Central Committee shall comprise of 60 members at the highest and 15 members at the lowest. The number of members of the Central executive shall be fixed by the President as he likes. If 80 percent of the members of the Central Committee would desire, the number of its members may be raised to more than 60.

(b) District :

Those who are both *A'ca'ryas* and *Ta'ttvikas* shall elect from among themselves the members of the District Committee. That committee shall elect its chairman. The chairman shall form the Executive committee with members chosen by him. He may co-opt not more than three persons who are neither the elected members nor *A'ca'ryas* and *Ta'ttvikas* both, but they must be either *A'ca'rya* or *Ta'ttvika*. The District Committee shall consist of a maximum of 25 and a minimum of 15 members. The number of members of the District Executive Committee will be fixed by the chairman with the consent of 80% of the members of the District Committee. The number of its members may be raised above 25.

(c) The Village Committee :—

The Chairman of the District Committee or in his absence, the Chairman of a superior body, or in his absence, the President of the Central Committee shall nominate the village Organiser. He shall form the village Committee of members chosen by him. On his demise or on the villagers being dissatisfied with his work, the nominating Chairman or President will nominate another organiser as approved by the villagers. The village shall have only an Executive Committee. The Organiser will fix the number of members of the Committee at his discretion. It is better that the members are either *A'ca'ryas* or *Ta'ttvika's*. In case *A'ca'ryas* and *Ta'ttvitas* are not available in adequate numbers, other persons of the *Ma'rga* may be nominated as members of the village Executive Committee.

(d) Province or State Committee or Committee for the Country

Should it be deemed expedient to establish a committee higher than the District Committee and subordinate to the central Committee i.e., if the formation of a Committee for the province, state or country is required the President of the central committee will nominate the Chairman of this committee. He shall form the Executive Committee of members of his choice.

The number of members of the Executive Committee will be determined by the Chairman. He shall select the members out of such persons as are both *A'c'ryas*

and *Ta'ttvikas* as far as possible. Such qualified persons being not available in adequate numbers, he can select even ordinary persons of the *Ma'rga*. The committee shall ordinarily be treated as the Executive committee, but if necessary, a general committee may be formed with the sanction of the President of the Central Committee and after assessing the number of the members. This committee shall extend all possible help to the Executive Committee. The members of this committee shall be elected by persons who are both *A'ca'rya's* and *Tattvika's* from amongst those who are both *A'ca'rya's* and *Ta'ttvikas* within its territorial jurisdiction.

The number of members of this general committee shall be fixed by 80% of its members. Where there is a committee elected by ordinary members, even when the Chairman of the Committee had been nominated by the President, the Chairman will elect the members of the Executive committee from among the members of this committee. If the qualified persons are not available in sufficient numbers, even outsiders can be included in the Executive committee with the sanction of the President of the central committee. In this sphere, the Chairman shall inevitably be required to obtain special sanction of the President of the central committee in case more than three members are outsiders.

(c) The life of the committees subordinate to the central shall be determined by the central committee, The life of the Central Body shall be determined by the general central committee.

(f) Income :—

The Village, District, Province, state or country committee will each contribute 1/8 of its income to the committee immediately superior to it, and the remaining shall be spent in its own territory on public welfare and Dha'rmika propagation. As for instance the committee immediately subordinate to the central committee shall contribute 1/8 of its income to the latter. The central body shall utilise the quota so received for the entire universe.

The central committee shall use English language or the universal language of that age in its working. In the absence of English knowing persons the work of the District or village committee shall be carried on in the language prevalent in the locality.

The offices of the committee can be utilised as the meeting place of the margiis. The duties of the central, District and village committees will be public service and dharma propagation.

For the facility of work, the central committee can make necessary alterations, additions and amendments in the rules drawn up above.

On the demise of the *Ma'rga Guru* or inspite of this continuing in his mortal frame, the *A'ca'rya*, *Ta'ttvika* and *Purodha'* trainees belonging to distant lands shall first of all under go the training under a duly qualified person and shall thereafter appear in the Examination

before five examiners (for *Aca'rya*, *Ta'ttvika* or *Purodha'*). On the result of these examinations, the central Board of *A'ca'rya's*, *Ta'ttvikas* or *Purodha's* shall confer the certificate. The said certificate shall bear the signatures and the Registered number of the examiners.

After passing the examination and before obtaining the certificates, the *A'ca'ryas* or *Purodha's* shall learn from the central office or from the authorized *A'ca'ryas* or *Purodha's* of his area, the various items not known to them from before.

25

Science and Society

You shall apply science to the benefit of mankind. Those who are operating the destructive powers of science are enemies of mankind. Science must always be encouraged with *Sattvika* motive. So much preposterousness is seen on the earth to-day on account of powers and materialist science having fallen in the hands of persons under the *Tamogunii* influence. They have manufactured Atom bombs and Hydrogen bombs. They are sickening the humanity by injecting the poisons of racialism, provincialism, casteism and communalism. Taking advantage of man's weakness, ignorance, and poverty, they are utilising these poisons for the realisation of their mean and selfish end. Science and power shall have to be grabbed away from the hands of the *Tamoguniis* and applied for human welfare. The multi-lateral progress of the living being will remain only a distant reality until all the worldly powers are controlled by *Sadvipras*.

Service and Tolerance

- (a) Never deter from serving the guest and the distressed.
- (b) Never take into consideration the family disposition or religion of the guest and the distressed.
- (c) Extend your co-operation to all in the field of public service.
- (d) Preach the principles of *A'nanda Ma'rga* with perfect tolerance for the beliefs of others and without resorting to disagreeable remarks for others.
- (e) Try your best to provide for the livelihood by some means or other for those religious professionals who have been thrown into financial difficulties in consequence of the universal spread of the preaching of the *Ma'rga* whether such persons belong to the *Ma'rga* or not.
- (f) Dharma embraces all stratum of life unit or collective. Those who think that *Dharma* is a system for the spiritual practice of an individual or is absolutely an individual concern are labouring under an erroneous impression, and this misconception of theirs hinders their plenary elevation.
- (g) *Care of the cattle* : Attend to and take upon all milching cattle as mothers. Do not disregard or slaughter the cattle even when it ceases to yield milk

The Ideal house holder

The ideal house-holder should, as far as possible, arrange for the maintenance of human being and cattle with food grains. Greater the number of human being and cattle that he feeds, the higher is the position attained by the house holder.

Sa'dhana' (Spiritual practices)

The goal of spiritual practices is all sided elevation of the human being. Spiritual practice does not teach relinquishing the world ; it consists in the proper use of the entire subtle and crude treasures. Just as it is necessary to follow a suitable process in the social and socio-economic spheres, so also in physical and psychic spheres. one should follow proper rules on scientific lines towards the path of progress,

For making a progress with healthy body and mind, the following few instructions may be observed :

(1) *Yama Sa'dhana'*—Principles of morality

(2) *Niyama Sa'dhana'*—Regularity

Special instructions in connection with the observance of *Yama* and *Niyama Sa'dhana'* shall have to be learnt from an *A'ca'rya*. Only how to deal with worldly affairs is set forth herein. The potentiality of an ideal humanity is inherent in *yama* and *Niyama*. Those who have been

established in this have attained emancipation from the *As't'a Pa'sha* (eight bondages) and *S'at' Ripu* (six enemies which are fostered by *Avidya'*). Here it is important to bear in mind that overcoming and eschewing *As't'a Pa'sha* and *Sat' Ripu* are not synonymous. In order to get rid of these, you shall have to maintain the *Pa'sha* and *Ripu'* but you will not remain under their control, rather you will control them.

(3) *A'sana* : The posture in which one can remain conveniently in rest is called *A'sana*. *A'sana* liberates the glandular system of the body of all its maladies. It prepares the mind to attain competence for spiritual practices. It is improper to practise *A'sanas* without the sanction of the *A'ca'rya*. Those practising *A'sanas* should pay special heed to the wholesome and unwholesome diets. A list of *A'sans* is appended hereto.

(4) *Pra'n'a'ya'ma* : The relationship between *Pra'n'aya'ma* and the mind is inseparable. Unsteadiness of respiration (*Va'yu*) begets unsteadiness of mind and *Vice versa*. By scientifically regulated *Pra'n'a'ya'ma* the respiration (*Va'yu'*) is controlled and the controlled respiration controls the mind. This facilitates spiritual practices.

The practice of concentration of mind (*Dhya'na*) is moderately belated if *Pra'n'a'ya'ma* is not practised. The practice of *Pra'na'ya'ma* must be learnt from the *A'ca'rya* else there is apprehension that some calamity may ensue.

(5) *Pratyah'ra* : The word literally means

withdrawal. Draw back the unsteady mind whenever it gets unrestrainedly allured to particular objects. offerings of *Varn'a'r-ghya* provide the simplest means for withdrawal. *Pratyā'-hara* may be practised even if *Mā'rga Guru* is not available at hand in His physical form. The *A'ca'rya* will give training in *Pratyā'ha'ra*

(6) *Dha'ran'a* : Conception consists in securing the mind stuff (*citta*) to some particular region. The *A'ca'rya* will train up fit persons in this system.

(7) *Dhya'na* : *Dhya'na* is the flowing of the mind stuff (*citta*) in one continuous stream like the flow of oil. All the tendencies of the mind have to be concentrated in the goal.

(8) *Sama'dhi* : Following the process of *Dhya'na* as taught by the *A'ca'rya*, the state when the tendencies of the mind get completely suspended, is called *Sama'dhi* (*Nirvikalpa*).

In the *Sama'dhi* attained by *Ishvara Pran'i dha'na* the pure 'I' feeling and the mind are not completely obliterated, but it establishes one in the Cosmic mind and the unit consciousness gains steadiness into the Infinite reality. This state is also termed *Sama'dhi* (*Savikalpa*).

Ma'rgiia Sampad (Treasures of the Ma'rga)*Your Treasures :*

Sublime philosophy, Universal love, intensely *keen* unity.

Your Flag :

A triangular flag of saffron colour bearing the mark of *Svastika'*.

Your Distinctive Symbol :

Two triangles, one with its vertex above and the other with its vertex below, containing the rising sun within which stands the marks of *Svastika*, symbols of energy, sapience, precession and triumph, respectively. You shall protect in all respects and at all costs the dignity of your treasures ; the flag, the symbol and the *Pratikrti*.

A'sana (Posture)

(Harm may result from practising *A'sanas* in contra-vention to the *A'ca'rya's* directions)

There are more than 50,000 *A'sanas*, out of these, only a few which are indispensable for practices in the course of *Sa'dhand'* are given below. Besides these, there are a good many *A'sanas* of great importance. The *A'ca'rya* shall impart the training of *A'sanas* to the *Sa'dhaka* according to the latter's individual *Sam'ska'r*. One should

not invite calamity by practising *A'sanas* and *Pra'n'd'ya'ma* without the instruction of the *A'ca'rya*.

1. *Sarva'unga'sana* :

(a) Lie down on your back, straighten your body and gradually raise the entire body resting the weight on the shoulders. The chin must be in contact with the chest. Support the sides on either side by the hands. Both the toes must touch one another ; the eyes viewing the toes.

(b) Lie down in *Padma'sana*. Gradually raise the body and rest the weight on the shoulders. Lend support to either side by the hands. This *A'sana* is also known as *Urdhvapadma'sana*. Practise three times, everytime up to five minutes in this posture.

2. *Matsyamudra'* :

Lie down in *Padma'sana*, Let the vertex come in contact with the floor and catch both the big toes with both the hands. Practise three times. Maximum time for practice is two and a half minutes.

3. *Matsya'sana* :

Lie down in *Padma'sana*. Catch hold of the opposite shoulders from behind. The head shall rest on both the forearms. Practise three times, each time for half a minute.

4. *Matsye'ndra'sana* :

Press the *Mu'la'dha'ra cakra* with the right heel. Cross the left foot over the right thigh and keep it to the

right of the thigh. Catch the left big toe with the right hand, taking it along side the left knee. Pass the left hand backwards from the left side and touch the navel, Turn the neck leftward as far as possible. Repeat the above process after pressing the *Mula'dha'ra* with the left heel. One turn includes completing the process on both sides. Practise four turns each turn extending for half a minute.

5. *Viira'sana* :

Kneel down and squat on the heels. Flex the toes, Keep the dorsum of the hands over the thighs, the fingers pointing towards the abdomen. Direct the vision on the tip of the nose. *A'ca'rya* will give direction as to the duration of this *A'sana*.

6. *Cakra'sana* :—

Lie in supine position. Flex the legs and bring them in contact with the thighs. Both the hands shall rest close to the shoulders. Supporting the weight on the soles and the palms, raise the head and the trunk. The body will assume the shape of a wheel in this *A'sana*.

Duration—half a minute.

Practise four times.

7. *Naoka'sana* or *Dhanura'sana* :—

Lie in prone position. Flex the legs and bring them close to the thighs. Directing the hands over the back, catch the ankles. Raise the entire body, supporting the

weight on the umbilicus. Extend the neck and chest as far backward as possible. Look in front. Breathe in while raising yourself and maintain yourself in that state for eight seconds. Resume original posture while breathing out. Practise this A'sana eight times in this manner. The body assumes the shape of a bow during this A'sana.

8. U'tkata Pascimotta'na'sana :—

Lie in supine position and extend the upper limbs backwards, keeping the arms close to the ears. Rise while exhaling and insert the face between the knees. Mind that the legs must remain straight. Catch both the big toes with both the hands. Continue in this state for eight seconds. Now, resume original posture while inhaling. Practise eight times in this method.

9. Parvata'sana or Hala'sana :—

Assume the posture of *Sarva'nga'sana*. Gradually carry the lower limbs towards the head and then stretch them as far apart as possible. Let the toes of both the feet touch the ground. Keep both the hands in a prone position on either side of the body.

Duration—as in the case of *Sarva'nga'sana*.

10. Shiva'sana :—

Assume the posture of *Parvata'sana*. Flex the knees when they reach close to the ears. Do not place the hands on the ground as in *Parvata'sana* but interpose firmly all the fingers into one another and maintain the hands in contact with the ground.

Duration—as for *Sarva'nga'sana*.

11. *Bajra'sana* :—

Flex the right leg and direct the foot backwards such that it does not touch the right thigh and then turn the foot further to the right. In like manner, direct the left foot backward, supporting the weight on both the hands. Now, gradually squat on the floor. Raise the hands and place them on the knees. In the beginning stage practise this *A'sana* very cautiously. Injury may result from trying to squat forcibly.

Duration—Half a minute.

Practise—Four times.

12. *Siddha'sana* :—

Press the *Mu'la'dha'racakra* with the left heel. Then press the *Sva'dhisti'ha'na cakra* with the right heel. Place the hands on the respective knees.

Duration—As long as you wish.

13. *Baddha Padma'sana* :—

Assume the posture of *Padma'sana*. Direct the right hand backwards from the right side and catch the right big toe. In like manner, carry the left hand backward and catch the left big toe.

Duration—Half-a-minute.

Practise—Four times.

14. Kukkutas'ana :—

Assume the posture of *Padma'sana* and insert the hands and forearms in between the respective legs and the thighs. Then raise the whole body, supporting the weight on the hands. Look in front.

Duration—Half-a-minute.

Practise—Four times.

15. Gomukha'sana :—

(a) Sit down and then extend the lower limbs in front. Interpose the right foot under the left lower limb, bringing the foot under the left hip, and squatting thereon. Now bring the left foot across the right lower limb on the upper side and place it under the right hip, keeping the right hip on it. Place the left hand over the spine. Thereafter bring the right hand backward from over the right shoulder and intertwine the fingers of both the hands.

(b) Practise similarly with the left foot under the right lower extremity. Completing on both sides constitutes one turn.

Duration—Half-a-minute.

Practise—Four times.

16. Mayu'ra'sa'na :—

Sit on the feet. Bring the wrists in contact with each other and place the palms on the floor, directing the fingers towards the feet. Now, bring the elbows in

contact with the navel and stretch the lower limbs backward. Supporting the weight on the elbows, raise the head and the lower limbs from the floor.

Duration—Half-a-minute.

Practise—Four times.

17. Kurmu'ka'sana :—

Assume the posture of Padma'sana. Insert both the forearms in between the legs and the thighs. Then catch the neck with both the hands. Both the elbows shall touch the floor, and the head shall be bent forward. Look steadily in front as far as possible.

Duration—Half-a-minute.

Practise—Four times.

18. Sahaja utkat'a'sana :

Seat yourself as if in a chair (but actually there shall be no chair). Keep the arms straight to conform to the arms of the chair.

Duration—Half-a-minute.

Practise—Four times.

19. Shalabha'sana :

Lie down on the chest. Stretch the hands backward keeping the palms upward. Raise the lower limbs and the waist, keeping the fists clenched.

Duration—Half-a-minute.

Practise—Four times.

20 Bhujanga'sana :

Lie down on the chest. Supporting the weight on the palms, raise the chest, directing the head backward. Look at the ceiling. Breathe in while rising, and having risen, hold your breath for eight seconds. Come down to original position while breathing out.

Practise—Eight times.

21. Shasha'nga'sana :

Kneel down and catch both the heels firmly. While exhaling, bring the vertex in contact with floor in the pose of bowing down. The forehead shall touch the knees. Maintain this posture for eight seconds, holding the breath. Breathe in while rising.

Practise—Eight times.

22. Bhastrika'sana :

Lie on the back, while giving off breath, bring the right thigh in contact with the chest, in a flexed condition. Now catch firmly the leg with both the hands. Maintain this posture for eight seconds, holding the breath. Resume original position while breathing in. Practise similarly with the left lower limb, and thereafter, with both the lower limbs together. One course includes this process with the right lower limb, the left lower limb and both the lower limbs together.

(Practise such eight courses i. e., $8 \times 3 = 24$)

23. Ja'nushira'sana :

Press the *Mu'la'dha'ra* with the right heel. Extend the left lower limb forward. While exhaling, touch the left knee with the forehead. Then, interposing all the fingers firmly, press the left sole with the hands. There should be complete expiration when the forehead touches the knee. Maintain this posture for eight seconds. Disjoin the hands and while taking breath in, sit erect. Then press the *Mu'la'dha'ra* with the left heel and repeat exactly the above process. One course includes practising alternately once with the left and then with the right foot

Practise four courses

24 Ardhashiva'sana :

The only difference between this A'sana and Shiva'sana is that in Shiva'sana, the leg is flexed close to the ears. Whereas in this A'sana, maintaining the knees close to the ears, the legs are extended upwards as in the case of *Sarva'nga'sana*.

Duration-half-a-minute

Practise-four times

25 Ardhakurmaka'sana or Diirgha Pran'a'ma

Kneel down and joining the palms extend the upper limbs upward keeping the arms close to the ears. Then bend forward in the pose of bowing down, touching the floor with the tip of the nose and the forehead, but the hips shall continue to touch the heels. While bending

breath out and maintain yourself in a state of complete exhalation for eight seconds. Then rise up, breathing in.

Practise eight times.

26. **Yoga'sana or Yogamudra' :**

Sit in *Bhojana'sana*. Carry the left hand backward and directing the right one also backward grip the left wrist. Then bring the forehead and the nose in contact with the floor, breathing out during the process. Maintain this state for eight seconds and then rise up, breathing in.

Practise eight times.

27. **Tula'dand'a'sana :**

Standing on one foot direct the other foot backward and raise it. Catch the waist on either side with the respective hands and then bend the trunk and the head forward such that the head, the trunk and the leg (extended backward) are parallel to the floor.

Duration—Half a minute.

Practise four times, alternately with each lower limb.

28. **Us't'ra'sana :**

Lie in supine position. Raise the extended lower limbs from the floor in such a manner that they form an acute angle of 30°. In the meantime keep both the upper limbs extended, touching both the sides.

Duration — Half-a-minute.
Practise four times.

29. **Utkat'a kurmaka'sana :**

Bring the right leg over the shoulder. Then bring the left leg over the shoulder and place it on the right ankle. Interpose firmly all the fingers and direct them forward in the pose of *Namaska'ra*.

Duration — Half-a-minute.
Practise four times.

30. **Jat'ila utkat'a'sana :**

Sit down, supporting the entire weight of the body on both the big toes. Catch the waist on each side with the hands, the hips resting on the heels.

Duration — Half-a-minute.
Practise four times.

31. **Utkat'a Bajra'sana :**

Lie down in *Bajra'sana*. Maintain the upper limbs as in the case of *Matsya'sana*.

Duration — Half-a-minute.
Practise three times.

32. **Padahasta'sana :**

Stand erect and whirling both the hands from behind forward, bend forward the trunk also, breathing out in the process ; then catch both the big toes. Stay in this posture for eight seconds. Then, while breathing in,

raise yourself, carry upward the upper limbs and extend them backward. When further backward extension is not possible, steady yourself in that posture for eight seconds, holding the breath. Thereafter, bend yourself again forward while breathing out, and having only touched the big toes (i.e., without staying in that posture), raise the trunk and the upper limbs, breathing in. When the body has attained erect position, (i.e., this time not extending the body backwards) bend the trunk and the left upper limb leftwards while breathing out, and in a state of full expiration touch the left foot with the left hand. Having maintained this position for eight seconds, raise the body and then extend the left upper limb upwards, breathing in throughout the process. When the body is perfectly erect again, bend the trunk and the right upper limb rightward, giving off the breath and in a state of complete expiration, stay yourself for eight seconds, touching the right foot with the right hand. Thereafter, raise the trunk, extending the right upper limb upward, inspiring throughout the process. One course is complete when both the upper limbs are thus extended together upward.

Practise eight courses, care is to be taken that no part below the waist is curved in this *A'sana*, under any circumstance.

33 **Shava'sana :**

Lying quietly on the back like a dead person imagine that you exist no more. Keep the upper limbs away from the chest, on the floor, in a perfectly relaxed condition.

Duration—Those for whom Shava'sana has been specially prescribed shall practise this for ten minutes.

34 Padma'sana :

Place the right foot over the left thigh and the left foot over the right thigh. Press the jaws against each other and press the tongue against the teeth as if it were forcing to come out. You can maintain this posture as long as you like.

35 Karm'asana :

It is made up of two parts. The first part is the complement of the second. One performance of the first and second parts makes a complete round. Four rounds should be practised.

First part

Stand upright and taking both the hands behind, inter-weave the fingers and press the palms together. Keeping the regions below the navel steady, the upper part of the body shall have to be moved in four directions as in padahasta'sana.

- (i) Bend downward, exhaling slowly. As you bend yourself lower and lower, gradually raise the hands upwards in an inter-woven condition. Carry the head as low as possible and raise the arms upwards with the hands inter-woven. The knees should not bend. Maintain this posture for eight seconds without inhaling. Resume original position, breathing in.

- (ii) While inhaling, bend the upper part of the body backwards. While bending the trunk, head and neck backwards make the inter-woven hands straight down. Maintain yourself in this posture holding the breath. Resume original position breathing out.
- (iii) Bend the upper part of the body leftwards, breathing out, and keep this position for eight seconds, holding the breath. Resume original position, breathing in. Move the inter-woven hands to the right when the body bends leftwards. It shall have to be borne in mind that the left arm shall touch the back when the body is bent, and it will keep touching in the process of the A'sana.
- (iv) Similarly practise on the other side, that is, bend the upper part of the body to the right and carry the inter-woven hands to the left.

Second Part :

As directed in the first part the same exercise has to be repeated in the second part, kneeling down and sitting on the heels, and moving the body in all the four directions. The toes should be in the forward direction. The duration and manner of breathings will be the same as in the first part. In this part also the part of the body below the navel should not bend.

The differences between the first and the second parts mainly are that in the first phase of the second part while bending forwards, the nose and forehead should touch the earth, and in the second phase of the

second part, while bending the chest and head backwards the inter-woven hands should touch the earth, grazing over the sole, and they would press against the earth. The third and fourth phases of the second part do not differ in any detail from those of the first part.

36 Jina'na'sana :

(i) Sit on the heels, push the left heel a little forward and put the right ankle on the lower part of the left thigh just above the knee in such a way as it may look like a triangle with its base parallel to the earth. Raise the left arm upwards, touching the ear. Look to the front. Maintain balance by touching the earth with the fingers of the right hands. The hip should remain above the heels. Maintain this posture for half a minute.

(ii) Repeat this process on the other (right) side. These two processes complete one round and should be practised in four rounds.

37 Bha'va'sana :

(i) Sit as in Sahajutkata'sana, keeping the feet slightly apart and in opposite directions, but instead of keeping the hands parallel to each other, bring the palms together, as is done in salute. Keep the vision fixed between the eyebrows (Trikuti). Duration—eight seconds.

(ii) Extend both arms to the right; the left arm touching the chest and stretching rightwards as far as possible. Duration—eight seconds.

(iii) Similarly, the arms should be extended leftwards. Duration-eight seconds.

(iv) Carry the arms backwards and bring the palms together. Duration-eight seconds. Practise-four times.

38 **Granthimukta'sana**

Stand erect. Hold your left leg with your hand and touch the left big toe with your right nostril and raise the other hand straight upwards. Duration-Eight seconds. Similarly touch the right big toe with the left nostril. This makes one complete round. To be practised four times.

39 **Garud'a'sana :**

Stand erect. Carry the right leg as far back as possible. Extend the left arm in front, and the right hand backward, keeping both the arms parallel to the earth. Then try to touch the right big toe with the right hand (It will not touch). Do not bend the body in the least, but the right leg may be bent slightly upwards. The posture will appear like a flying bird. Duration half-a-minute. Similarly try to touch the left big toe with the left hand. These processes will make one round. To be practised four times.

40 **Samakon'a'sana :**

Sit in Sahajautkat'a'sana. Extend the right leg forward, parallel to the earth and raise the left arm upwards. Hold the waist with right hand. Duration-eight seconds. Similar repetition on the other side makes one round. To be practised four times.

Trimun'd'a Mudra'

Sit extending both the legs touching each other. Then pull the legs back towards the body and place the soles on the earth in such a manner that the thighs may form an angle of 15° to 20° between them. Thrusting both the hands in this angular space, take them out of the thighs and catch the elbows. Remember both the hands should be kept below the knees, and pull both the legs close to the trunk and place the chin between the knees.

Duration - three minutes.

To be practised four times.

Mudra'**1 Ud'd'ayana mudra'**

On standing, place both the hands above the knees and bend moderately forward gradually breathe out to a state of complete exhalation. Then staying inhaling draw the abdomen and the pelvis inward as hard as possible to touch the spine. Maintain this posture for eight seconds. Thereafter, breathe in gradually to the full.

Practise—Eight times.

2 Bandhatraya yoga**(a) Maha'mudra'**

Sit down, pressing the *Mu'la'dha'racakra* with the left heel and extend the right lower limb forward. Breathe in deeply and along with this process, contract the urinary sphincter muscles. Catch firmly the sole on the extended foot with both the hands, and maintaining *Ja'landhara Bandha*, hold the breath. Retain this position for eight seconds. Then relax the hands and also the *Ja'landhara Bandha*, and keeping erect, breathe out.

(b) Maha'bandha

Press the *Mu'la'dha'racakra* with the left heel and then exert pressure over the *Sva'dhist'ha'na* with the right heel. Breathe in and imagine during this process that the urinary sphincter muscles are also getting raised. Having practised *Ja'landhara Bandha*, and having

stationed both the thumbs over the waist, press the proximal parts of the genarative organ with the remaining eight fingers. Maintain this posture for half a minute and then releasing the hands and relaxing *Ja'landhara Bandha*, breath out.

(c) **Maha've'dha**

Press the *Mu'la'dha'ra* with the left heel and the *Sva'dhist'ha'na* with the right. Contract hard both the anal and the urinary sphincter muscles, while breathing out. Both the thumbs shall rest over the waist. With the remaining eight fingers, try to raise the anal and the urinary sphincters. *Ja'landhara Bandha* shall be in operation in the meantime. Retain this posture for half a-minute. Release the hands and *Ja'landhara Bandha*, breathe in, and at the same time relax the anal and urinary sphincters. (Pressing the right heel over the *Mu'la'dha'ra* in like manner, practise *Maha'mudra'*, *Maha'bandha* and *Maha've'dha*)

3 **Pa'rthivii mudra'**

Lie on the back. Extend the upper limbs on the floor. Close the eyes concentrating the mind on the prescribed point, breathe in and breathe out.

(Practise seven times)

4 **A'mbhasii :**

As in *Pa'rthivii*, concentrate mind on the prescribed point.

(Practise—Seven times)

5 **Agneyii mudra'**

Practise as in *Pa'rthivii* or *A'mbhasii Mudra's*, concentrating the mind on the prescribed point.

(Practise seven times)

6 **Va'yavii mudra' :**

Standing erect, press the nipples with the mark of the third joint of the middle fingers of both the hands. The remaining fingers shall occupy their natural position on either side of the middle fingers. Now carry both the elbows backward while inhaling and when inhalation is complete, give off the breath. The elbows shall be moderately relaxed at the time of exhaling. Practise this *Mudra'* with the eyes closed and concentrating the mind on the point as directed by the *A'ca'rya*.

(Practise seven times)

7 **A'ka'shii :**

Practise this exactly like *Va'yavii Mudra'* but concentrate your mind on the prescribed point.

(Practise seven times)

8 **Ma'nasii mudra' :**

Practise this in the same manner as the *Va'yavii* or *A'ka'sii Mudra's* but concentrating the mind on the prescribed point. This *Mudra'* may be practised even in the sleeping posture like *Pa'rthivii Mudra'*. If it is practised in the sleeping posture, the hands should rest in relaxation on either side of the trunk.

(Practise seven times)

9 **Agnisara :**

Sitting in *Siddha'sana*, catch the waist with the hands on either side. Press the navel region (without touching the navel) with the middle fingers till it touches the spine. Stay in this posture for a little while. Gradually resume original position. This constitutes one course. (Initially practise three times and gradually increase it to ten times)

SELF ANALYSIS

If any person has acted against Yama and Niyama, of any sort, he will, on the same very day or in the next

Dharma Cakra confess his fault before any A'carya and ask for punishment.

A'ca'rya will give the offenders Physical or mental Punishment. Punishment will not be of economical nature or of any other type.

A'ca'rya will try to give punishment in the shape of social service, but in no case their services should be utilised for self.

If rectification of the crime is possible, A'ca'rya will get the fault rectified instead of infringing punishment on him and ask him to be careful for the future.

For serious fault punishment will be given before every one by the A'ca'rya but the nature of the fault will not be disclosed to any body.

Whether crime is committed or not, a statement has to be submitted to the A'ca'rya as to how far he has followed the principles of Yama and Niyama. Date of the last statement will have to be kept in mind by him.

If the punishment be easily taken from the Ma'rga Guru during life time, there is no necessity of taking punishment from the A'ca'rya.

[In all cases A'ca'rya means any A'ca'rya].

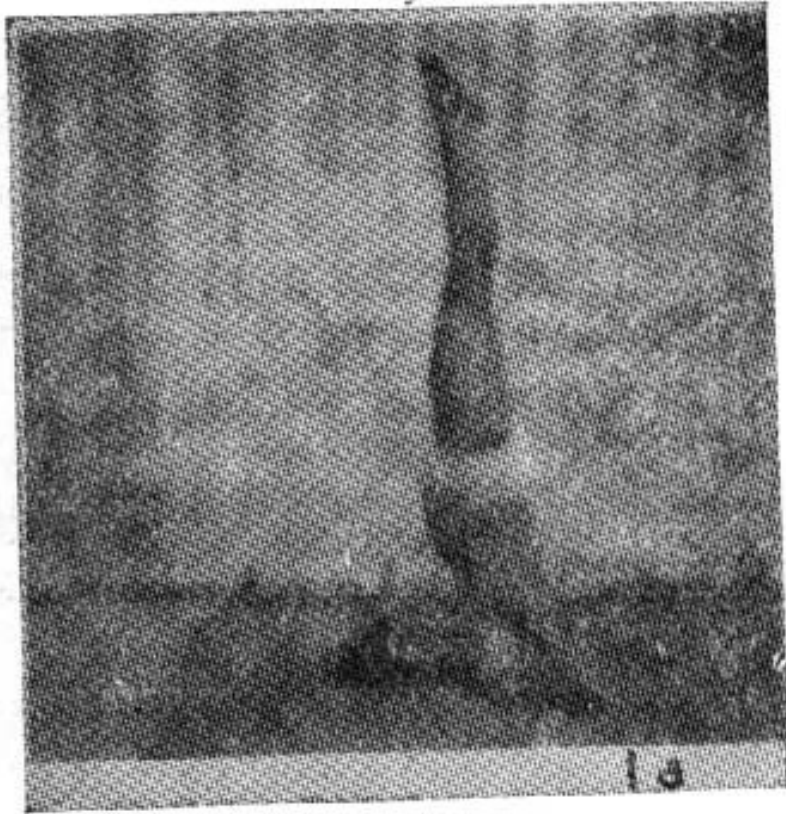
31

Concluding words

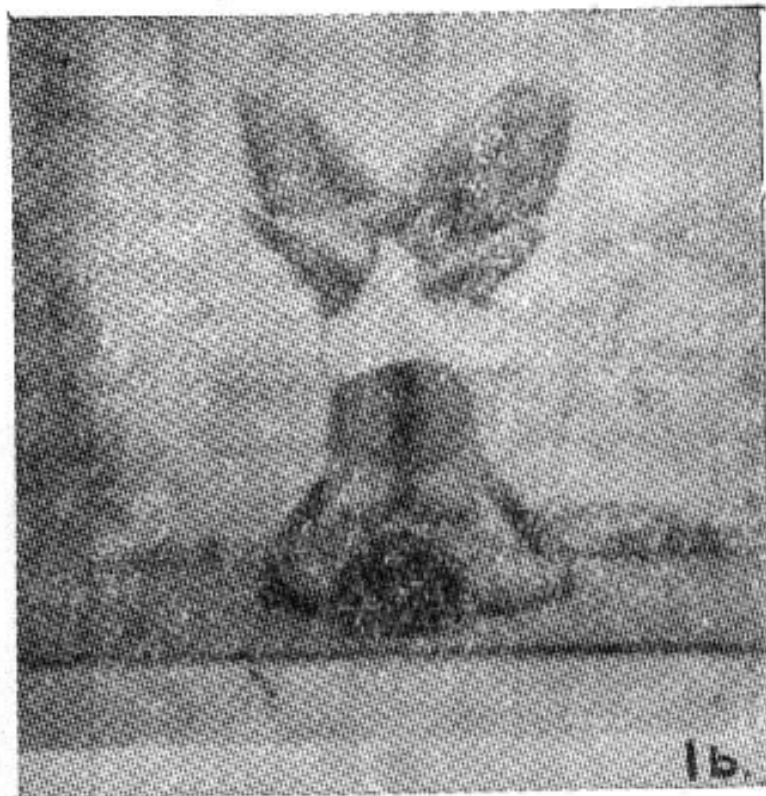
Resorting to the living force generated by shrī shrī A'nandamu'rtijī through *Vara'bhaya* and *Ja'nusparsha Mudra's*, you may carry yourself and the entire universe ahead on the path of all round bliss.

Onm' Sha'nti !

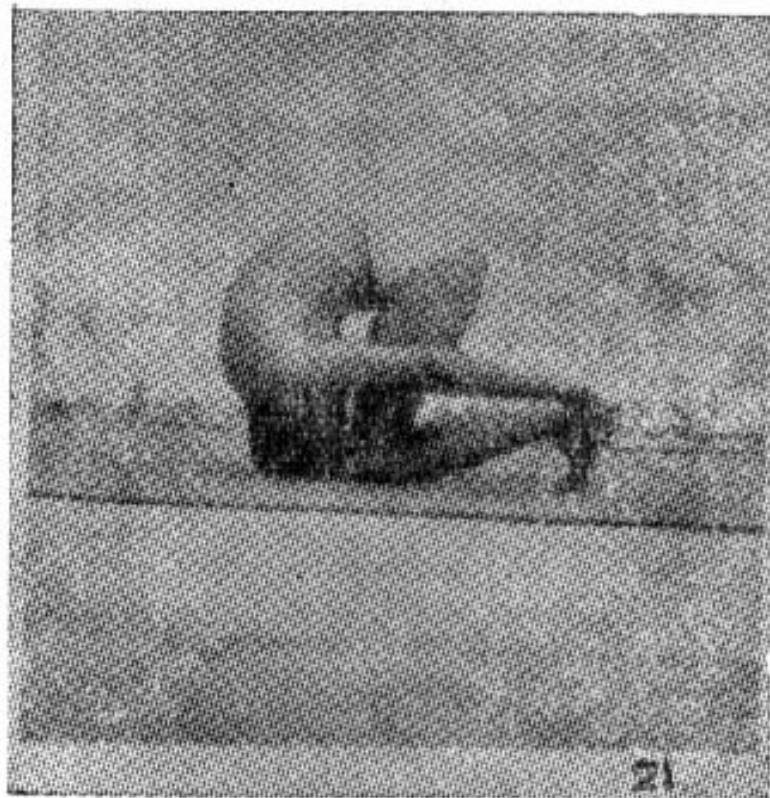
- 1 *Sam'gacchadhvam' Sam'vaddvam' Sam'vomana'm'si ja'nata'm.*
- 2 *Deva'bha'gam' yatha'Pu'rve Sam'ja'na'na' upa'sate.*
- 3 *Soma'nii vaa'kuti Sama'na'ni hrdaya' nivah.*
- 4 *Sama'namastu vo mano yatha' vah Susaha'sati*



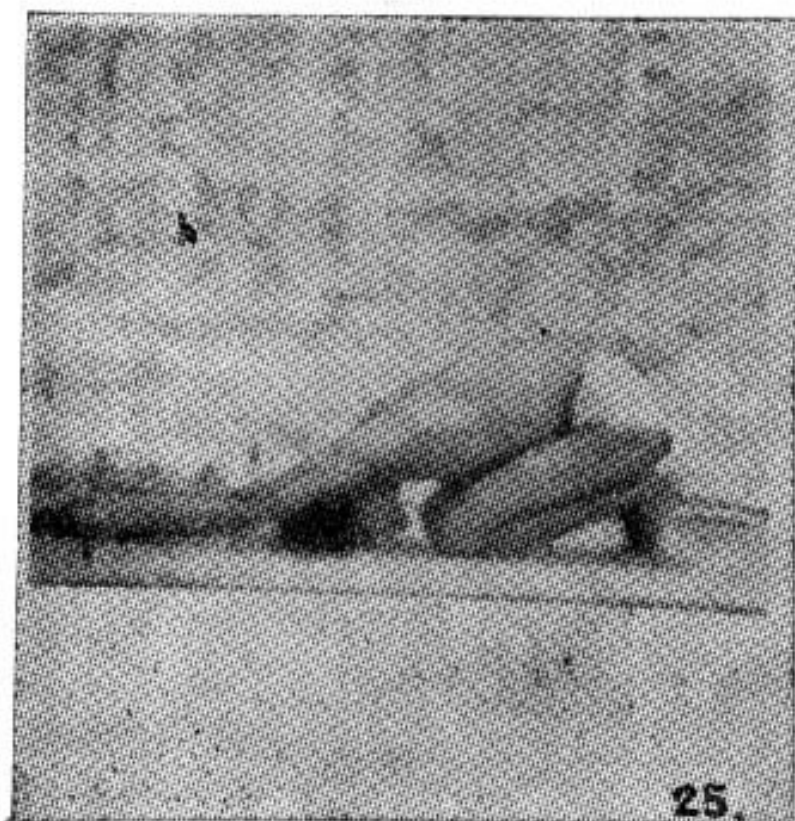
Sarba'unga'sana (a)



Sarba'unaga'sana (b)



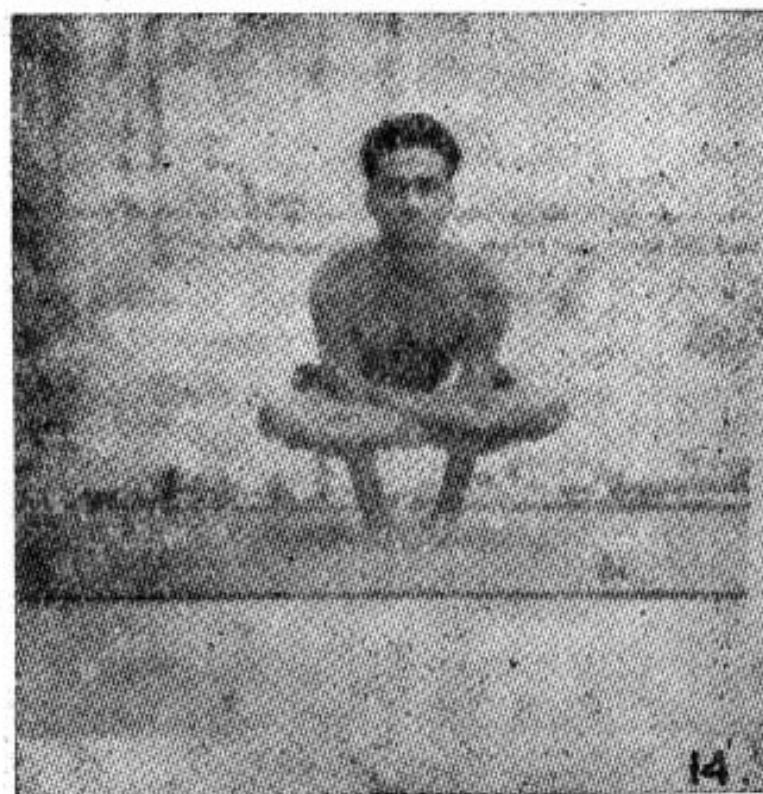
Sasha'unga'sana



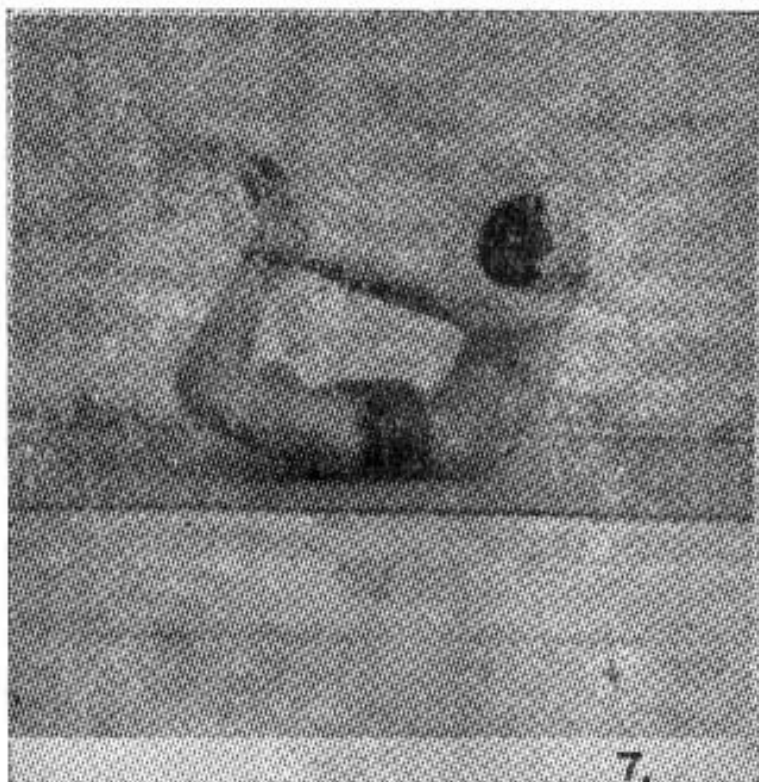
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Pran'a'ma



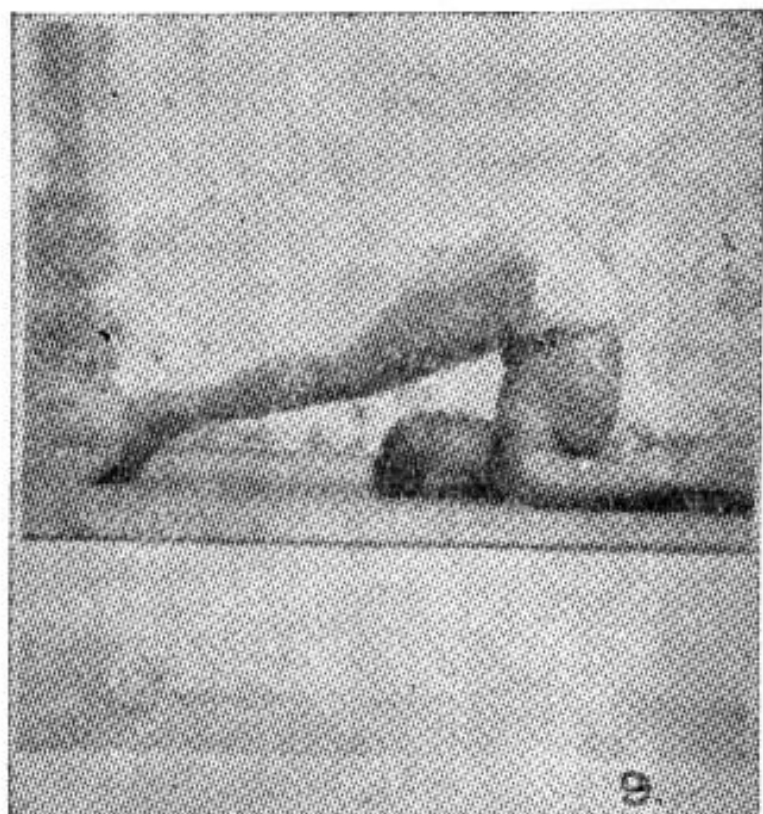
Shiva'sana



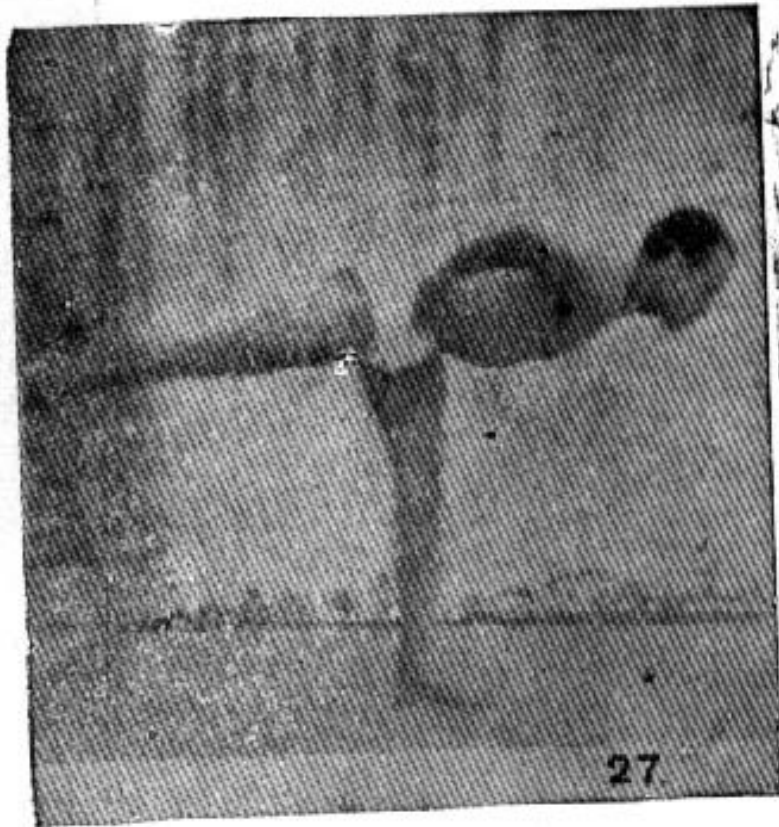
Kukkuta'sana



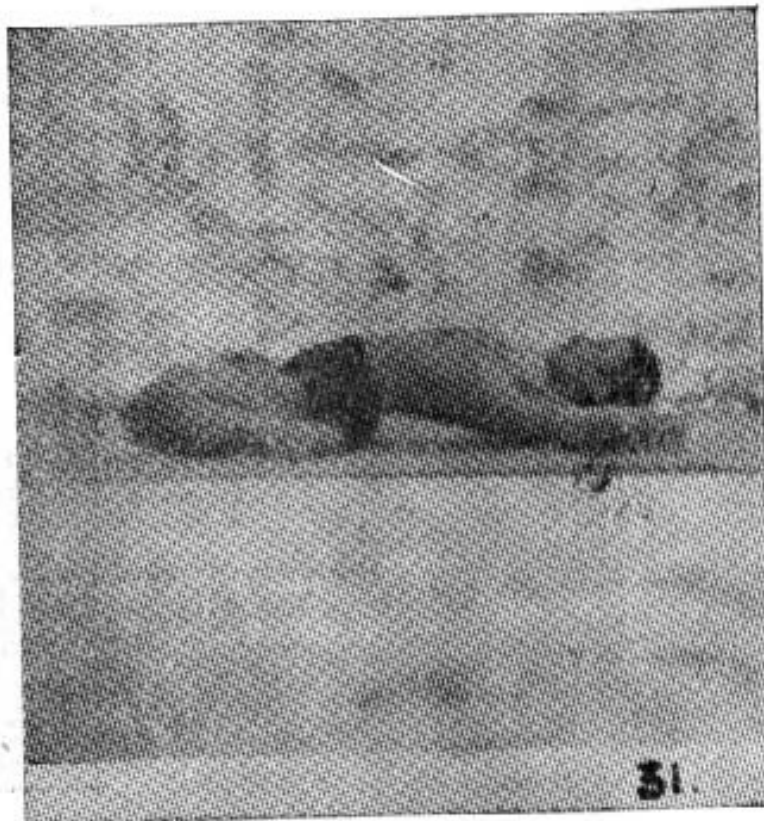
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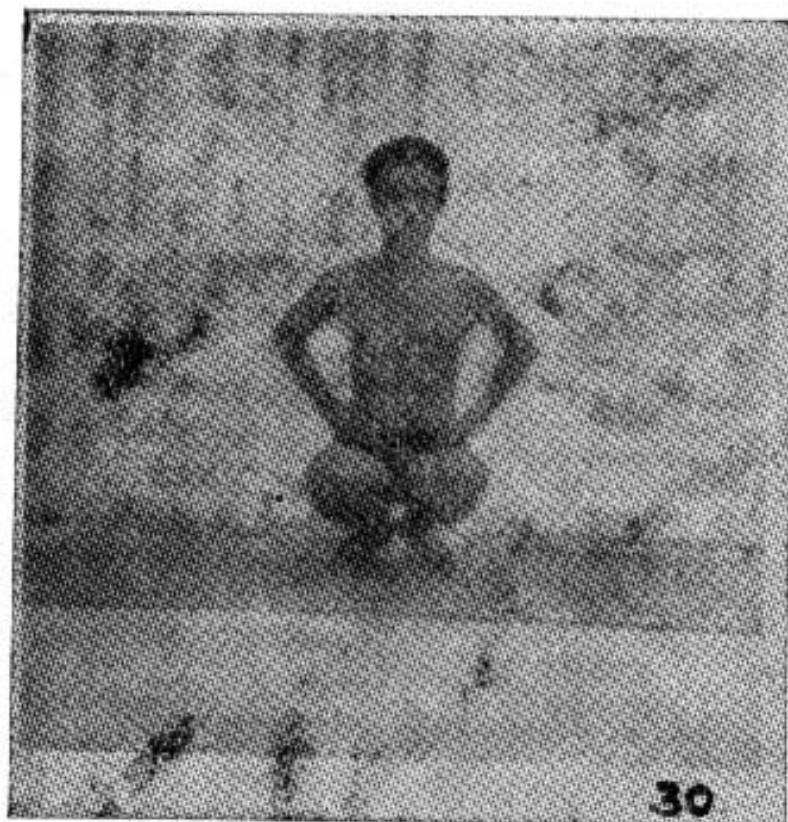
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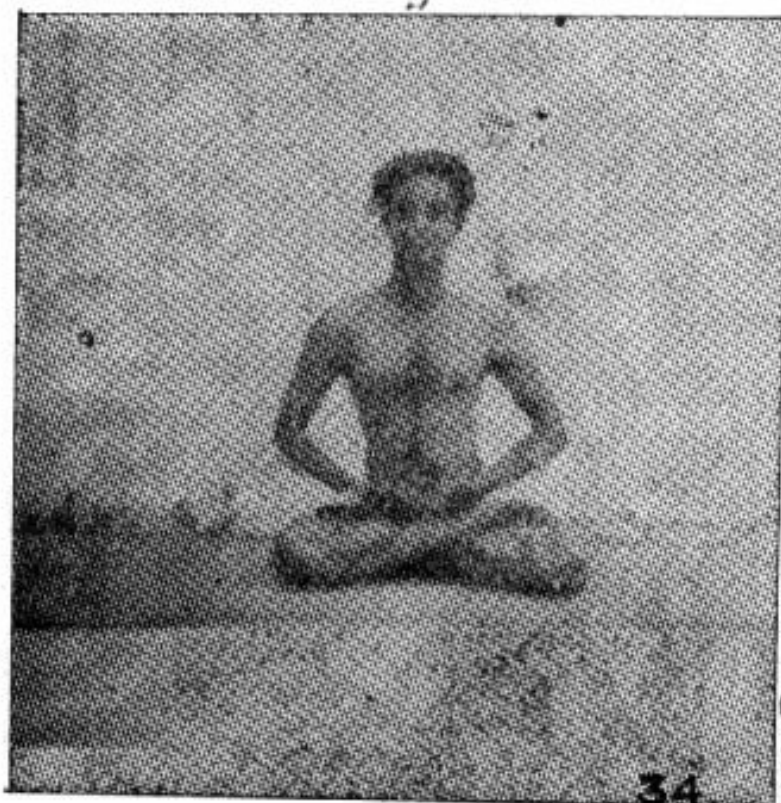
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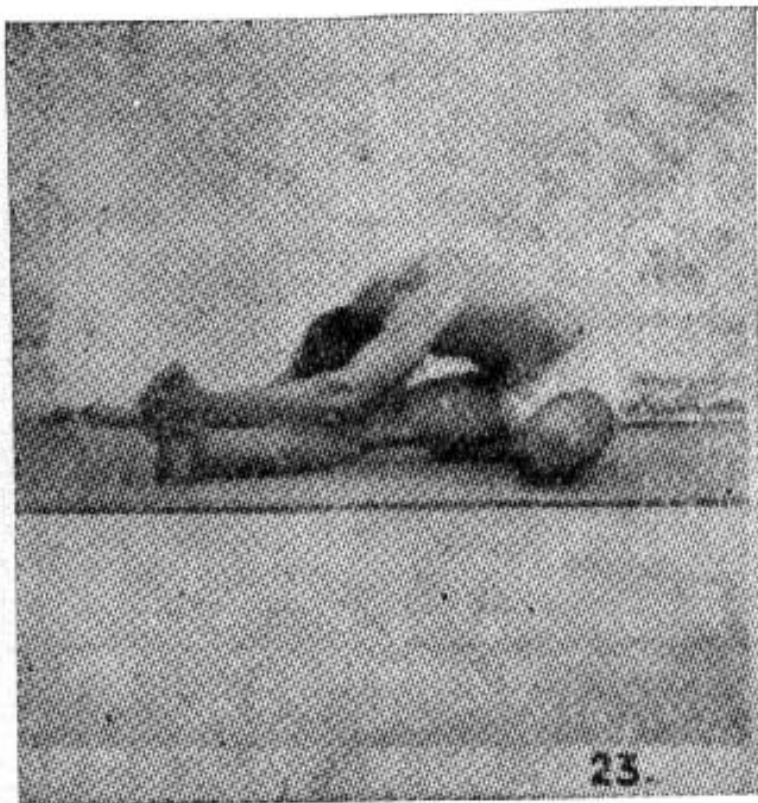
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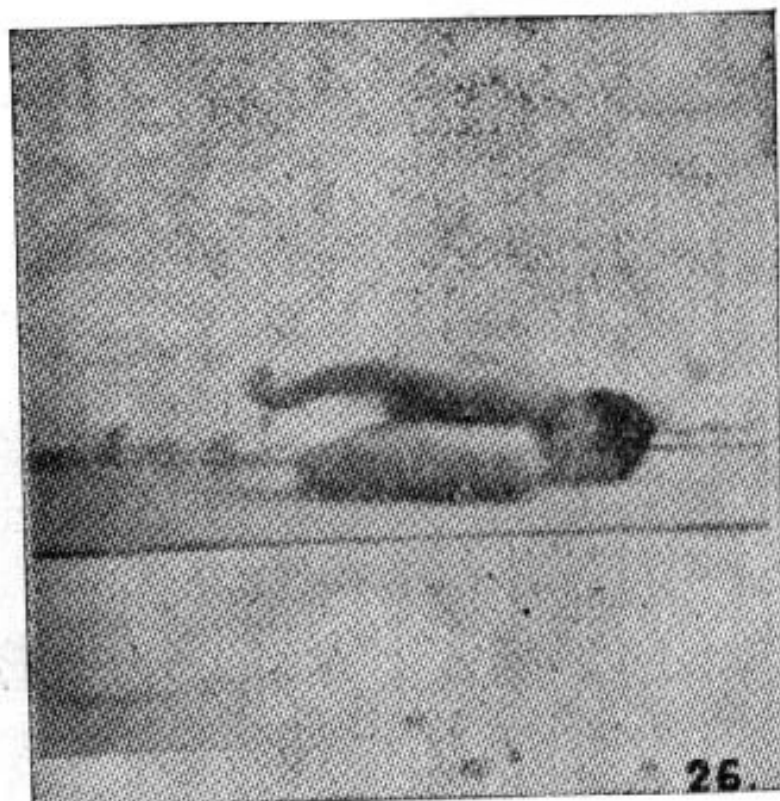
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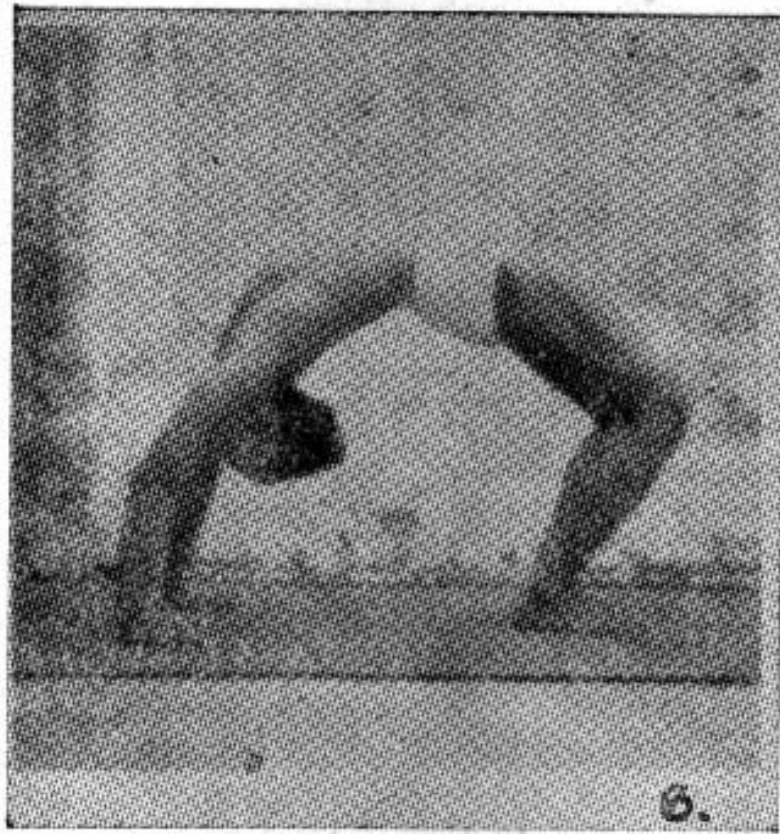
Padma'sana



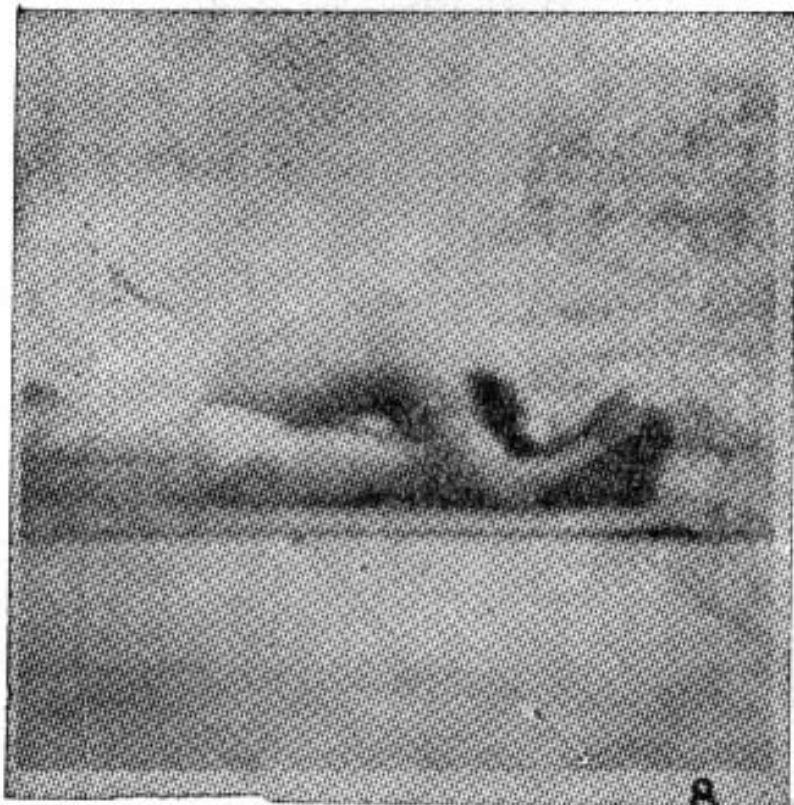
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Yoga'sana or Yogmudra'



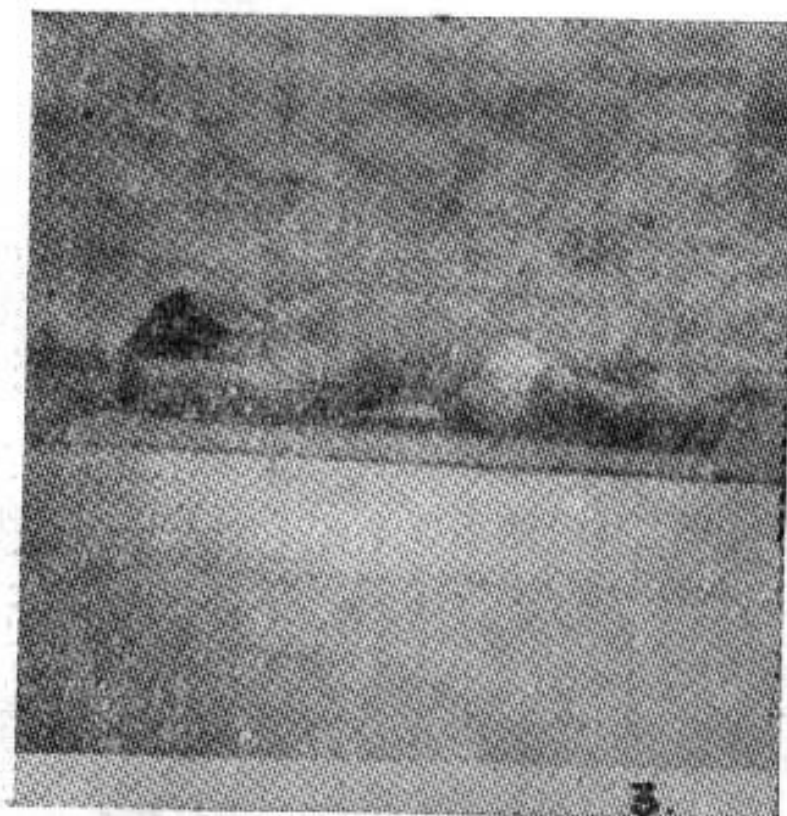
Cakra'sana



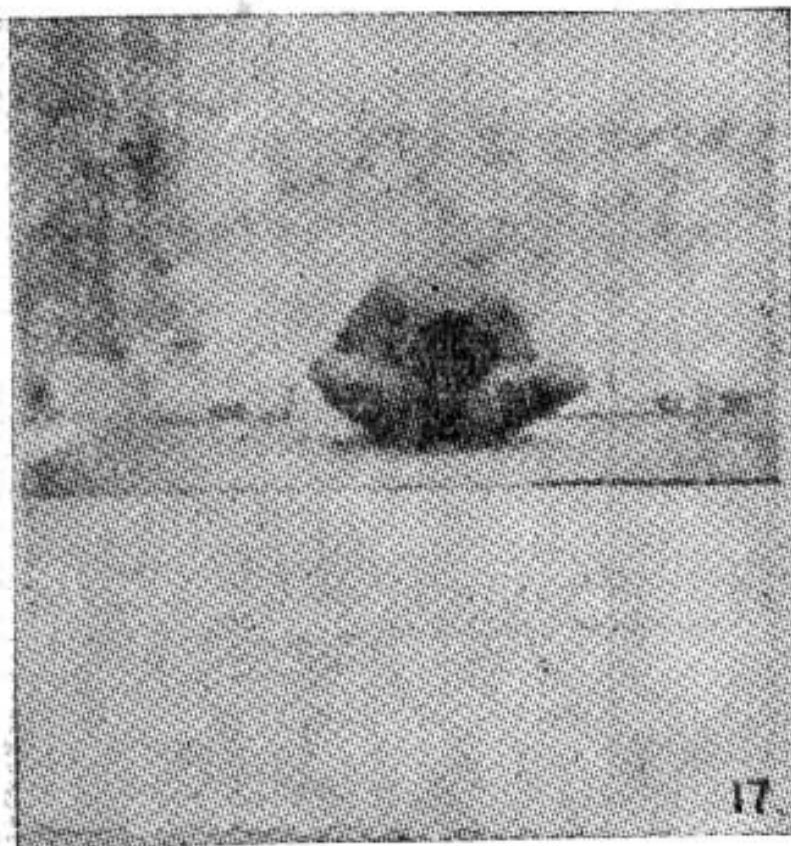
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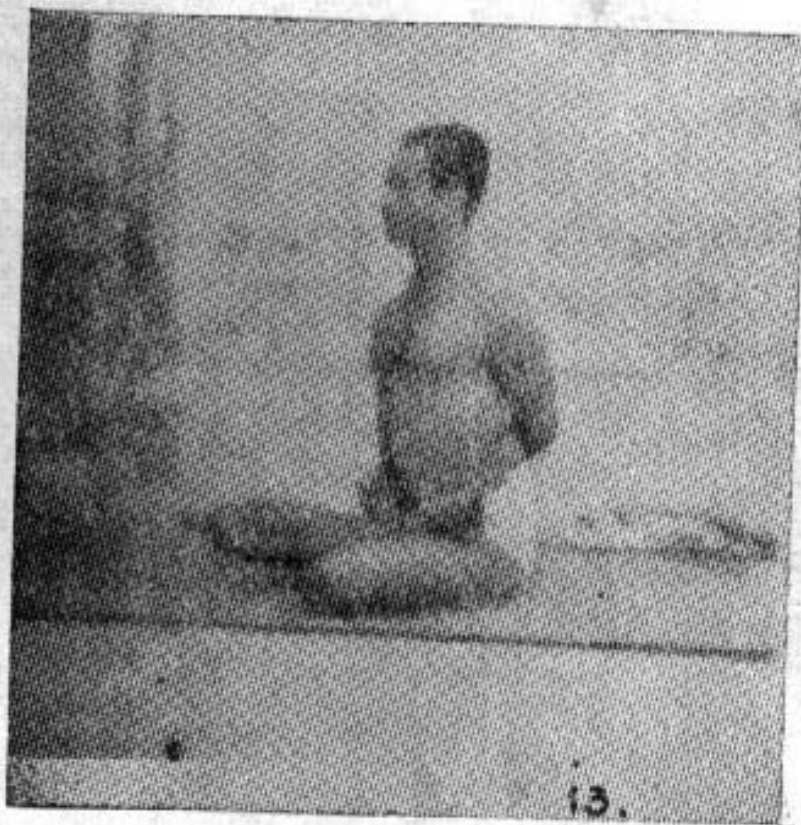
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Kurmaka'sana



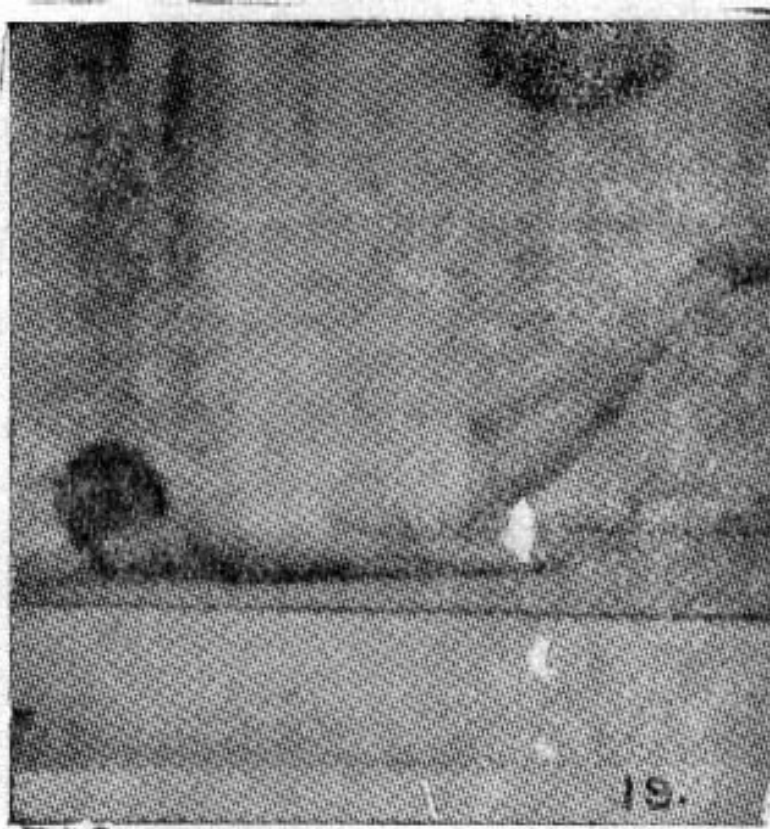
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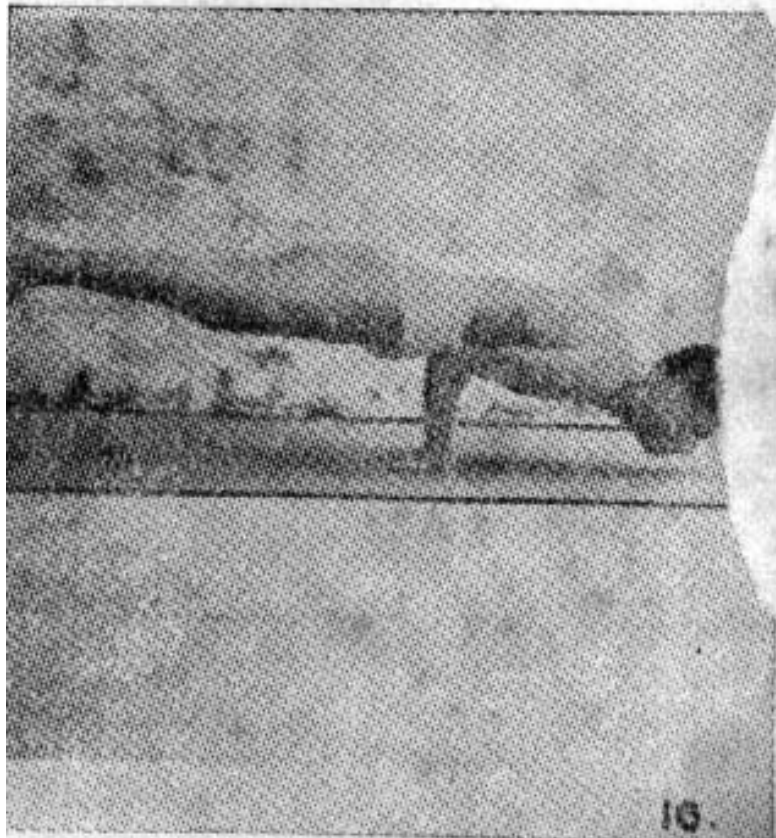
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